

LEND A HAND.

A RECORD OF PROGRESS.

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A close observer of social affairs once said that there was no constitutional liberty south of the parallel of thirty degrees of north latitude, or north of the corresponding degree of south latitude.

He said that home, and all that belongs to home, must be counted in, if we mean to have a people which cares for its rights. "A man's house is his castle," and such castles are the central points in which liberty is maintained, and where prosperity is nourished.

Now in those unhappy lands where a man will sleep in the open air as comfortably as in any cottage,—nay, where a banana or two, from any tree which may be at hand, feeds his hunger, it has not proved that there was any such zeal in maintaining the rights of altars and firesides, as in countries which need firesides.

With land, and the personal possession of land, comes liberty.

When George III. took under his patronage the East India Company, and attempted to control the land-owners of New

England, he found too late that he had more than his match. The man who owns his farm is, in his way, a prince. And the association of such princes is too strong for any single sovereign.

Land is so great a factor, and the ownership of land so essential for freedom, for self-government, and for real civilization of any people, that it is pity of pities that the United States did not provide land for each family of its emancipated slaves in 1865. The nation did provide, in a more than princely fashion, for all exiles who arrived from abroad. To every Sullivan and O'Neil, to every Mac and every Fritz, and Maurice and Bernhard, who landed in New York, the nation gave one hundred and sixty acres of land, if he would go and find it and hold it. But to its negro citizens, freed by the war, it made no practical provision. If a company of them, in North Carolina, agreed to go to the West to take up homesteads, the citizens of North Carolina were prompt to refuse their permission for such emigration. The necessities of family life, indeed, required that, for most of the emancipated millions, the region in which they were born must be the region in which they must die.

A generation has followed. On the whole, the results of that generation have not been satisfactory. The various Southern booms, however ingeniously handled, have gone up and have fallen down like so many rockets. For instance, Mr. Baldwin's invaluable report on the railroad systems of the South shows that the gross earnings of the roads in the southern railway system steadily diminished from twenty-one millions in 1891 to seventeen millions in 1894. Even what was kept of business was kept at a sacrifice. For the net revenue of these roads diminished in a worse proportion. The net returns fell off thirty-five per cent.

In ten years, from 1883 to 1893, with a large increase of population in the southern states, the business of all the southern railways increased only three per cent., an improvement which may be called microscopical. And this petty improvement was earned only by a reduction of

twenty-two per cent. in the running expenses of the roads.

Such figures as these are enough to show that the real prosperity of the South has not increased at all in proportion with its population. It is quite clear that the black man at the South has not attained the position in a generation which the friends of his race thought he would attain.

Why should he, indeed? He has not been able to obtain a homestead. He has not been able to own the farm which he improves. He has been in the position of a tenant. The southern states have thrown themselves, or have been thrown, into exactly that wretched condition of a rent-paying tenantry which has been the curse of Ireland, and which has reduced Ireland to its destitution. At this moment it is pathetic to see, that the government of England has provided for the tenantry of Ireland, guards and helps which no government has yet taken care to provide for the tenantry of Georgia, of Alabama, and the other southern states. Under the recent English acts, the tenant is secured the value of the improvements which he makes upon an estate; but under the law, if we may call it so, of the southern states, the negro tenant works year in and out with the certainty that his improvements are not to be his own, but are to long to the owner of the soil.

There will be no fundamental improvement in the condition of the blacks at the South until every farmer owns his own farm. It is an agricultural country, and its success is to come from a varied agriculture. That varied agriculture it will never have, so long as the ground has to be skinned from year to year for the crop which it is supposed will best pay the annual rents and for the immediate necessities of the family of the farmer.

The practical system by which the larger part of the land-holders who have taken land in the West in the same years, has been put in operation by the sensible and spirited work of the railroad companies. We may say what we choose as to the prudence of the lavish grants made to those great corporations by the national government. Lavish or no, the

corporations showed at once their sense by the methods in which they placed them before the public. They knew perfectly well that the emigrant had no money to pay down; what they proposed to him, then, was that he should take such land as he wanted from the grants from which they had land to sell. They sold him one acre, ten, twenty, or a hundred, as he might choose. He made an equal payment to them every year for ten years. At the end of this time he had a freehold, he had paid everything that he was asked to pay, and the company had a good neighbor and a good customer not far from its line of road. In this way the great railroads were built; in this way their stockholders were remunerated; and if they do not have so much money to divide now as they had when they had lands to sell, that is because a man cannot eat his cake and keep it too.

Unfortunately, there are no railroad companies at the South with great grants of land, which have it in their power to make an arrangement so sensible for their people. But there are great numbers of men at the North who have capital which they do not know what to do with. As for investing such capital at the South in iron foundries, they have probably had enough of that. As for investing it in any way which implies a willingness on the part of the South to receive white emigrants on equal terms, that willingness has not been shown in the last thirty years. An emigrant may go into the South if he will hold his tongue, but he may not go there if he wishes to talk politics or social order. There remains, however, a third way by which northern capital might invest in southern property for the advantage of the capitalist and for the advantage of the South. This method will be wrought out by the first man who will be bold enough to purchase considerable tracts of land at the South, and "retail" the acres to the actual present inhabitants. It is very hard for a negro, year after year, to pay his rent to the land-owner, and to find, at the end of ten years, that he has to pay it for ten years more. That is not an American way of living, it is not a satisfactory way of living anywhere.

But whoever will make the same bargain with the man who is a tenant to-day, which, for instance, the Illinois Central Railroad Company made with the people who took up farms from their grants, will find that every year his purchaser, who is not a tenant, is better and better satisfied with the condition. He will find that every year improvements are going forward on the property, which make it more and more valuable. By the end of ten years, if he have properly adjusted the even rates of annual payment, the capitalist will have his money back with a fair increase, and there will be a self-respecting citizen, respected by his neighbors, living upon the land which has thus been saved from desolation. It is by such a process as this, and not by passing resolutions at agricultural conventions, that the advance of civilization in the southern states is to be secured.

LETTER FROM MR. DOWNING.

Doubtless your attention has been called to the fact that the negroes of the South are endeavoring to create a sentiment which will be influential, not only to put a stop to the practice of lynching, but also to effect changes in certain discriminating laws through the operation of which they suffer,—for instance, the Separate Coach Laws. I am glad that I am able to state that this appeal is not being made in vain, for many northern whites, sympathizing with these unfortunates, are responding to their appeal. I have no thought of denying that the southern negroes are unfortunate, but I do claim that they are in no worse situation than are the negroes in the northern and western states. If you will kindly consider this matter, I think you will agree with me. You will admit that the negroes living in the northern and western states are victims of an ignoble prejudice, which interferes with their material progress, and therefore is destructive of their happiness.

Glance through your mills and factories, into your counting-houses and banks, your stores, your railroads and other

incorporated industries and properties, in fact any branch of business controlled by whites, and how many colored people are to be seen employed? Except in menial positions from which they can have but little if any hope of promotion, very, very few! The fault lies not in the negro, that he is prevented from being active in the field of commerce, etc., for, no matter how capable a candidate for employment he may be, his color bars him from admittance within its ranks.

Those who have not given this question much thought may argue, "But there can be no comparison had between the conditions of the northern and southern negro." Referring to the latter, they may say, "He is not only restricted in the exercise of his but rights, is also killed, murdered, for no fault of his own." "Yes," I will reply, "but even then his condition is no worse than is the northern negro's."

It is true that the southern negro is often killed without any process of law, but, would you not sooner die than live a slave? As you feel and think, so feels and thinks the northern negro. It must be remembered the northern negro has for years lived in contact with progressive whites whom he has been taught to emulate. With every disposition to practice the precepts of his teacher, he is anxious to climb, but, his foot upon the ladder, he can secure no stepping place upon its second round; he finds it labeled, "No stepping here for negroes, this round for the whites alone." For to the northern negro, educated, often ambitious, in many instances refined, these obstacles are as destructive of happiness, as are lynching and discriminating laws, destructive of the happiness of the ignorant, irresponsible, and in some cases, brutalized negro of the South. Yes, prevented from all opportunity for endeavor, he becomes discouraged; so much so, that at times he feels inclined to cease all effort.

Inculcated in him is the idea that progress is a duty. He is filled with that American spirit which induces one to struggle for such rewards as honor and wealth. He sees all effort useless, however, simply because of the prejudice to which I have referred. Put yourself in his place, and being there,

would you consider your condition better than a southern negro's? I believe you will answer, no.

Taking this view of the matter, would it not be true wisdom for those northern whites, who are concerned to see the negroes in a better condition, to give more attention to the negro living within the shadows cast by their gates, before attempting to improve the situation of negroes who are strangers and comparatively foreign? I mean, would it not be more wise to help educated, capable negroes of the North to secure entrance into commercial and other fields of endeavor from which, as I have already stated, they are debarred.

The northern negro whom you have educated, is like that starving man who was taken into a banqueting room, and after having shown to him a table groaning under a weight of tempting food, was warned from satisfying his hunger with, "Look, but touch not, taste not, nor handle."

If the truth in this connection becomes generally recognized, I firmly believe that it will be only after a short time, when northern negroes will have nothing to complain of. I am wrong, then I am greatly mistaken in my conception of the true character of the northern American whites.

Truly yours,

HENRY F. DOWNING.

RAMABAI ASSOCIATION.

Repeatedly since my return from India have I been asked if it is true that Ramabai is now without influence in her country. Notwithstanding her loss of caste and change of faith, Ramabai is loved and honored to-day as but few women are loved and honored in that land. Were she to travel through India again, she would be most enthusiastically received. But she shrinks from notoriety, and is now seldom seen at public assemblies. Being persuaded to attend one

of Mrs. B.'s lectures last spring, as she passed through the crowd of men to a seat near the stand, I heard "Ramabai, Ramabai" pass from lip to lip, and then followed enthusiastic applause, while she was wholly unconscious of being the cause of it.

Again, it is often asked if the missionaries are friendly to the school. Its methods, though very different from their own, are now understood and appreciated, and no one more deeply deplored the false charges of proselyting influences. No one believes more fully in Ramabai's loyalty to her people than missionaries of every denomination. They may well sympathize with her, so unjust have been many charges made against them. There are missionaries and missionaries, and my experience is somewhat limited, but in that experience I saw no attempt to "force Christianity down the throats of the people,"—a phrase that is fast losing its force. I heard no dogmas in sermon or prayer; there were no signs of self-indulgence, luxury, or extravagance. There was comfort, but with it self-denial; vacation brought the needed recreation, but with it hard and earnest work; and but few here know the meaning of the word self-sacrifice as they know it there. They are indeed worthy of honor, sympathy, and confidence, worthy of a liberal support. So many of you are interested in missionary work in India, that it would be ungenerous and unjust in me to withhold this testimony in their behalf, founded as it is on observation and experience.

Among Christians of all denominations, Ramabai has warm and loyal friends. And it is with deep regret that we record the death of one who had been a long-time friend, ready to advise or assist, and who for a year or more had audited the school accounts, Rev. Mr. Sorabji, a Parsee by birth, early become a Christian, for which he suffered almost martyrdom. Our sympathy goes out to Mrs. Sorabji and family for the loss of a devoted husband and father, and to Ramabai, who has lost a true friend.

Do the English take no interest in the Shāradā Sadana?

In the latter part of July the school was honored with a visit from Lord Harris, governor of Bombay Presidency. He was accompanied by his first councillor, Hon. Mr. Birdwood, Mrs. Birdwood, and son. As they passed through the various rooms in the bungalow, complimentary were the comments made upon the neatness and order that prevailed there. In the school-rooms the lessons and recitations were listened to with pleasure. Lord Harris then made a brief speech; his words were simple, and touched the hearts of the pupils. After their visit Lord Harris and Mr. Birdwood recorded their satisfaction and warm interest in the school. In a recent letter from Mrs. Birdwood, she writes of Ramabai and the school: "My own views are the result of many visits, and whenever I went to the Shāradā Sadana I always found everything in good order, Ramabai and her staff working steadily and honestly and without ostentation. The inmates of the home were happy and cheerful; the discipline of the school struck me; and one could not help feeling grateful that such an agency could have been raised, through the efforts of kind friends far away, for improving the lot and the future of these Hindu women. The institution is of course in its infancy, and one cannot say what further good it is destined to produce, but certainly good work has been done so far. Light and knowledge have been brought to many young lives which would have been dreary and untaught. A good effort of this kind cannot fail to bring forth good fruit in due time. I hope, therefore, friends in America will not lose heart, or expect the institution to pay its way too soon, but continue to cast their bread on the waters, as they have done in the past, in faith and hope. I think we may hope before many years that Ramabai's own countrymen will realize the great advantage of the work she is doing in earnest, so quietly and unassumingly, and in the face of constant opposition, which, however, every true cause may expect."

Miss Manning, Hon. Sec'y of the National Indian Association, who has long felt a warm interest in Ramabai, and

has at various times sent sums of money to the treasury, writes a few words: "I consider Ramabai's work to be most important and valuable. She has not only roused attention by her work and writings to the position of Hindu widows, but she has practically shown how much can be done for such widows by kindly and patient training, and thus she has benefitted many individuals. She has set an example others may follow; and moreover, she has helped to meet one of the great educational wants of India, by preparing women teachers for schools and families."

The honor in which Professor Max Muller holds Ramabai has long been known, and will increase the interest in the letter he has so kindly written. The letter of Rev. Mr. Story, principal of the Taylor High School in Poonah, shows his intimate knowledge of the work of the Shâradâ Sadana. Lawyer Smith, who has practised in Poonah a quarter of a century, knows whereof he speaks. Dr. Hanson, a native of Poonah, who attends some of the pupils when ill, speaks from observation and experience. We wish there were room to print the last two mentioned letters as they touch upon some of the social questions of India. A letter from Mr. Maolanker, the husband of one of the pupils, speaks eloquently for itself.

We are grateful for all the kind words so opportunely sent us. Ramabai's American friends like to feel that they are in touch with her English and Hindu friends. Our thanks are also due to Mr. Kanitkar, who, acting as umpire between the Association and the contractor for the new school building, saved the Association between six and seven hundred rupees. He also testified that under the management of Ramabai the *compound* had doubled in value since the purchase.

And to the orthodox Hindus who have appreciated the broad basis upon which the Shâradâ Sadana stands, who have continued to believe in Ramabai's loyalty to her pledges, and have recognized that she is accountable to her

supporters alone for the expenditure of the funds of the school, we extend our cordial greetings.

During the past year a very serious question confronted Ramabai herself,—the question of the future support of the Shāradā Sadana if, at the end of the ten years, many of the circles and friends should not renew their subscription. After much thought and study she presented a plan to the trustees and the executive committee for their consideration. The proposal was to purchase a large farm, which was then offered at a reasonable price, stocking it with mango and other fruit trees, raising vegetables, etc. (to cover the running expenses of the farm), which, with the necessary appliances, would cost \$6,000, and at the end of five or six years would yield a handsome income. Would the Association make the necessary appropriation? The trustees, while admiring her clear and business-like statement, doubted the possibility of the large returns she anticipated. Moreover, they had no power to use the funds of the Association for such a purchase. Though she recognized the justice of their decision, it was a severe disappointment to her, but her faith did not waver. Such, however, was the confidence of some of her friends in her judgment, so strong their desire that her wish should be gratified and the experiment tried, that in a few weeks the sum of \$3,850 was forthcoming from six individuals only, and without any solicitation! Her experience before receiving the cablegram of glad news is touching, as told by her. She was returning one day from Bombay with a heavy heart and an intense longing for ten thousand rupees, when a voice from within seemed to rebuke her. Penitent and reconciled, she was again herself in faith, hope, and courage, with a faith so great that she said to her friends, "We are to have a large farm some day, for our Father is very rich, and he is going to give it to us." In the early morning she was awakened, and a cablegram from America placed in her hand. Trembling with fear and hope, she first raised her heart in prayer to God that he would help her bear whatever the message might contain.

She opened it, and lo, the farm was hers ! Only \$2,150 are now needed to finish stocking the farm. Cannot this be raised at once, and let her feel that a partial income at least is secured for the school ? The supervision of this farm will be a rest for body and mind, and a change from the atmosphere by which she is constantly surrounded. It is the wish of the donors thus far that the property should be hers.

J. W. ANDREWS,
Chairman Ex. Com.

MRS. CHANT AND THE EMPIRE THEATRE.

BY L. N. SAWYER.

Many Americans remember with gratitude the visit of Mrs. Ormiston Chant to this country, and recall her eloquent appeals for purity and holy living that never failed somewhere to start up life where there was death, and bring hope where there was despair. Her thrilling words touched the spring that revealed many to themselves, and roused in them a new life. And her tender ministries were not in word alone, but in deed. Such a spirit as hers, full of sympathy for the unfortunate and the erring, can never rest as long as the world is full of pitfalls for the unwary and the weak.

When she was here in America, she said to some of her friends that she should one day make an attack upon the infamous promenades of the Empire Theatre in London. The blow has been struck this winter, and we may measure the force of it by the fact that England has been stirred up over it from one end to the other. Newspapers have been filled with slanders, ridicule, bullying, sneers, and, it is needless to add, misrepresentations. On the boards of almost every theatre and music-hall throughout England, Mrs. Chant has been the central joke. The very streets have teemed with

articles for sale caricaturing her. Where there is so much heat there must be fuel. We may well inquire what has Mrs. Chant done to stir up so much enmity,—enmity of the forces at work for evil, blessings from the good.

Mrs. Chant has been fighting the same fight in England that Dr. Parkhurst has waged in America. All the evil forces were banded against them—greed, lust, indifference, cuckooism,—that refuge of the incompetent who are always ready to catch up a cry and repeat it, parrot-like, with great noise. Worst of all, there is a class of people in both countries who have approached the sacred precincts of Art, Literature, and Religion, and, standing at the entrance with one foot across the portal, hope to be classed among the votaries there. The stern demands exacted, however, of those who enter attract them no farther; yet they are confounded by the multitude with those who pass in, and, from this vantage-ground, they hope to make the world believe that figs can only be gathered from thistles; that good fellowship, kindness, honor, and sincerity are to be found among bad folks rather than good ones.

The success of Dr. Parkhurst and of Mrs. Chant is one of the great events of our time.

Through the Empire Theatre, a blow was struck against vice masked by amusement, which has been felt throughout England. One victory gained, all places of amusement must henceforth make themselves purer.

The question at issue before the Council and the Country was not one of fact. It was virtually acknowledged by the Empire management that the promenades were the meeting place of the vicious, and that liquor was sold in the auditorium. The truth is that from 1887, when the Empire was first licensed, up to the present time, the annual dividends have averaged seventy-two per cent. The capital is £200,000; £100,000 are taken at the door, out of which the manager stated in his affidavit before the Law Courts, £70,000 are paid annually to the employees. From the other £30,000 subtract the expense of such a great show in such a

costly place, and it is plain that the dividends were derived from some other source than the sale of tickets. When the County Council granted a renewal of the Empire's license on condition that several rows of seats should be placed in the promenade so as only to leave a good-sized gangway and that no intoxicating drink should be sold in the auditorium, "Close the promenade!" the management exclaimed, "Forbid the sale of drink in the auditorium! The Empire will be ruined, and we shall have to shut the place up."

The damning accusation once proved fact, one cannot help asking the question, "Why was the simple effort on the part of good men and women to check such an evil, not hailed with acclamation by all forces counted for good in London?"

In the first place there are always men and women who are loath to acknowledge the existence of an evil, preferring to close their eyes and to pretend to their consciences that all is right, "Am I my brother's keeper?" So the Counsel of the Empire pleaded that thousands of the public just as anxious as the petitioners that virtue and propriety should prevail, with eyes to see and ears to hear, had gone in and out there for years, and no complaint had been heard.

A very frequent order of mind claims that it is best to let alone things as they are. "Every sane man knows that vice has been prominent in the Empire promenade, but vice has also been prominent since the beginning of things."

One of the Council said he was as God-fearing a man as Mrs. Chant was a God-fearing woman, and he maintained that to shut up a place of this sort would be absolutely to conduce to the immorality already so rampant in the streets of London.

The most hypocritical cry was that these busy-bodies were more anxious to deprive women of a living than to procure work for the unemployed. "Will these females find work for the women whom they have thrown out of employment? Will Mrs. Chant open her comfortable house in Gower Street

and Lady Henry Somerset her mansion at Reigate for the reception of those of their own sex whom they are preventing from attending places of public entertainment, where they found their living?"

So are death and degradation to be the pillars of the country? Not for aye. Hear voices here and there, gathering into a mighty shout:

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold!"
"Ring out the darkness of the land,
Ring in the Christ that is to be."

Men are demanding more than ever honest business dealings, pure polities, and cleanly amusement-halls. "This is essentially a religious age," said Dr. Gordon at the reception given Gen. Booth at Trinity Church. And so it is. The hour has struck, and men demand a broader and higher humanity. A moment arrives when men will bear an evil no longer. Some heart is pricked. A voice speaks from out the silence audible to some one who dares not shrink back like a coward, bidding,

"Endure no lie which needs your heart,
And hand to push it out of mankind's path."

But what if that hand is a woman's hand! If no ear has caught the message save a woman's ear! There are those who draw back with horror. A woman catch a divine message heard by no one else, or unheeded, if heard! A woman made with a heart so strong, a hand so energetic, as to strive, for humanity's sake "to ring in the New Year!" No, say they, women may burn with indignation over wrongs that are dragging down their sisters to spiritual death; they may yearn with eagerness to see the dawn of "sweetness and light" where now chaos reigns. But it is not their sphere to live with other human beings as if we were all one great family; they should not put out a hand to save a drowning soul,—for, "Why did these harridans marry, if they can spend so much time from home?"

And again we see where the shoe pinches, when England's leading and historic paper, *Punch*, calls Mrs. Chant :

"A female Praise-God-Barebones, who would rule us."

"This is 'The Puritanic Plan in a new guise.'"

"Petticoat government, of

Of this peculiar sort will scarcely suit us."

"Alas," says Mrs. Chant, "there are numbers of families where regret and shame are now associated with a paper which Lemon, Leech, Du Maurier, Anstey, Milligan, and others kept so high-toned, and whose pages were formerly one long crusade against Midas, Bumble, and Pecksniff. "Now are the mighty fallen!"

Put this test to some of to-day's puzzles that society is seething over. In Browning's "Saviour of Society," one asks the Prince,

"Did you attain, then, to perceive that God
Knew what He undertook when He made things?
Aye! that my task was to co-operate—
Rather than play the rival."

God made a woman with broad sympathy, a quick, observant eye, and gave her insight and a pure heart to guide an eloquent tongue. Was she, thus endowed, recipient of a message written in characters of fire, to coöperate with him who chose her for his work, or no?

"If this decision were to be settled by eloquence," said a member of the County Council, "the Empire would not have the ghost of a chance. The eloquence of Mrs. Chant was enough to carry most of them off their feet."

It was the duty imposed that lent wings to the tongue. Says *To-Day*,—an English paper,—“After twenty years of rescue-work, Mrs. Chant knows more of these things than many men about town, and, when she spoke of them, there was the ring of truth and sincerity in every word.”

Mrs. Chant took the part a barrister would otherwise have taken, and conducted the case against the Empire before the Licensing Committee of the London County Council, and afterwards appeared before the whole County Council, 116

present, in their beautiful Chamber at Spring Gardens. Arrayed against her were four of the leading Queen's Councillors, in their white wigs and solemn black silk gowns. The room was packed. The reporters in their gallery were taking note of each word and gesture, and preparing burlesques and caricatures of the historic proceedings.

We can imagine that there were thrilling moments, most thrilling of all when the most Democratic governing body in Europe, having retired to vote, returned and made its announcement of—

75 votes on Mrs. Chant's side;

32 votes on the learned Q. C.'s side.

The case was won against the Empire.

The *Western Daily Press* calls attention to the fact that "many persons" content with very superficial and partial knowledge of current events, form strong opinions on the strength of such knowledge, and Mrs. Chant is regarded by such persons as a lady of Puritanic austerity who is trying to close music-halls. Hence they will read with astonishment her warm praise of Chevalier's coster-songs, and the proofs she gives of a kindly human sympathy which can look with pleasure on an East End audience joining in the chorus of 'Linger Longer, Loo.' Mrs. Chant has displayed great moral courage in fighting against a strong and unscrupulous cause, and has thus gained the admiration and respect of the section of society that knows nothing of music-halls at first hand, and she now has the almost equally great moral courage to plead for liberty of rational amusement, and even for amusement that some would hardly call rational, so long as it is conducted under conditions that are not injurious to the public morals."

Mrs. Chant herself says, "Some people point to rescue work as the best way of dealing with the evil of the streets; but it is to the preventive work we must look for enduring results. It is the insanity of despair to ask for vice to be heaped up in houses and places of amusement. Let the gay ones, the greedy ones, and the careless, laugh or sneer as

they will. Let them mouth out their stale platitudes and dreary pessimisms on the necessity and enduringability of vice. We who believe in the Eternal Goodness, have caught the gleam of the morning from the Sun of Righteousness on our work, and we know that "God is standing in the shadow keeping watch above His own."

Let a word from one who knows Mrs. Chant's home-life calm the fears of any who have suspicions that it suffers from the neglect of mother and wife. In many respects hers is an ideal home. She has four most interesting children, and each member of the family seems to be actuated by a like spirit of helpfulness to others. It is a family that is alive at all points. All the girls, even little Olive, nine years of age, are the dearest little nurses, if one is ill. In December, the grandmother died in the home, while Mrs. Chant herself lay very ill. In a recent letter, Mrs. Chant writes, "I cannot tell you how beautifully our sixteen-year-old gir-lie has been a very woman in love and patience. She has been so loving and tender a nurse to her mother, and so untiring in her efforts to help in this difficult time!"

The dolls are the beloved companions of the children. The young son brings his white mice for admiration. He has his own precincts, where he can invent and work to his heart's content.

The pleasant parlor with the fire on the hearth lies endeared in the memory of the writer. At dusk, the mother goes to the piano, and there is music and singing. Dr. Chant comes in from his professional rounds, receives a cheery welcome, and his fine face and benign presence are evidence that here one may find a valued friend. On the walls are paintings by both Dr. and Mrs. Chant, showing no ordinary skill with the brush.

The children read the best books with active minds, and the study of the Bible with their mother is systematic and founded upon the recent Biblical research.

The home life throughout is natural and elevated, and full of a warm-heartedness that shows depth of nature. Some

of the sweet customs of the family, it would be desecration to touch upon in this public way. Enough, that one spirit pervades the life in the house and outside of it. It is unnecessary almost, in America, to mention that Mrs. Chant's home has always been a refuge for the unfortunate. With an open hand, Dr. and Mrs. Chant dispense their not abundant means, and give from the fulness of their energies, guided not by mawkish sentiment, but by wise beneficence.

PRISON REFORM IN JAPAN.*

BY REV. WILLIAM W. CURTIS.

An experiment is being tried in the great northern island of this empire which ought to enlist the sympathies of all Christendom. The people of Japan have not yet opened their eyes to what is going on within their borders, but the experiment, which is nothing less than an attempt to administer the great government prisons of the Hokkaido according to Christian principles, is being made with the full approval of the central government, who take deep interest in it, and seem to expect that it will result in a reformation in the treatment of prisoners throughout the land.

Fourteen years ago the government began the practice of sending long-sentence convicts to the wilds of the Hokkaido, which they were trying to colonize, intending to utilize these convicts in preparing the way for the coming of settlers. Now there are four great prisons, two in the west, in the Ishikari valley, a region rapidly being settled, and in which is Sapporo, the capital of Hokkaido, and two in the east, one on the Okhotsk Sea, the other some sixty-five miles inland. A fifth prison is soon to be opened in the fertile Tokachi valley, in the southern part of the island. In these four

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prisons are some 7,000 men, employed for the most part in cutting down the forests and reclaiming land, in roadmaking, and in mining. Into the regions which they have opened in the forests, settlers are flocking by the hundreds yearly. The product of their labor in the coal mines is finding its way by the million tons to America. No convicts are sent to the Hokkaido under a shorter sentence than twelve years, the periods ranging from this to life service, so that scarcely any have been discharged as yet; but within the next two years some 1,900 will gain their freedom. The result of turning loose so many criminals in that thinly populated region is looked forward to with anxiety by the settlers.



A few years ago these prisons were entirely independent of each other, and in some of them the government was quite lax. Two years since they were all put under one management, and the most efficient of the wardens, Mr. Oinue, was made general superintendent, in addition to the duty of being

warden of one of the prisons. Mr. Oinue is a man of great executive ability, ranking highest in this respect, I have heard, of all the wardens of Japan. Very strict in the execution of the prison rules, he at the same time shows so kind a heart that he is both feared and liked by the prisoners and most thoroughly respected by everybody. He consults freely and intimately with the other wardens and with the moral instructors, so that whatever is attempted is sure of having sympathetic support in all the prisons. His superior insight led him to the conviction years ago that the principles of Christianity are what are needed for the instruction of the prisoners, and he was anxious to get a Christian instructor for the prison of which he then had charge. Succeeding in this, and his anticipations being fully realized, when he was subsequently transferred to another prison he soon secured a Christian instructor for that; afterward, when made superintendent of all, he went to the third prison, the oldest of all, and introduced a Christian teacher there, and to the fourth prison, which was just opened, he sent as warden the man who had been next to him in authority in his first prison and who also had become convinced that the new religion was the right one for the instruction of criminals, so to that prison a Christian teacher was appointed from the start.

In my tours in the Hokkaido it has been my privilege to visit all of these prisons and to inspect them thoroughly; some of them in two successive years.

My first visit was to the chief prison. When the instructor requested the privilege of showing the prison to his friend, he was refused permission on the ground that it is against the rules of the Prison Department to admit strangers. But subsequently learning that I was a Christian missionary, Superintendent Oinue not only waived the rule, but in person showed me over the whole institution. I was greatly pleased at the evidences I saw in all of the prisons that officers and guards discharge their duties, not prefunctorily, but with an interest in the welfare of their prisoners. Spending weeks in the neighborhood of these prisons I saw the

convicts in many places, both within and without prison walls, and saw them under various circumstances, yet not once did I see the abuse that I have seen in other parts of the country. The system of management seems well calculated to develop manhood, and to make the men capable of earning their living as good citizens when released.

The greater part of the men are engaged, as has been said, in public works, but each prison has its farm and its series of workshops, in which are carried on such industries as are useful in their self-support, yet none of these are carried to such an extent as to compete with free labor by throwing the products of prison labor into the market. The workshops in these great prisons are interesting sights. In them are carried on carpentering, blacksmithing, coopering, tailoring, shoemaking, harness and saddle making, toolmaking, etc. Rice-cleaning is an important industry in Japan, and each prison has its rice-cleaning and also its *shoyu* and *miso* department. These sauces, *shoyu* and *miso*, made of beans, wheat, and salt, are almost as essential to a Japanese meal and in cooking as pepper and salt are with us. The rations served are abundant and wholesome, and a principal article of diet is rice and wheat mixed in the proportion of six parts to four, more nourishing than the clear rice, which is the usual food of the better classes in the land.

The washhouse, the cookhouse, the bathhouse, the change-house, where garments are changed as they go out to work and again as they return, the dry-house, where their work-clothes if wet are quickly dried, and the hospital, all show thorough provision for the bodily wants of the men.

The cells are well ventilated, clean, and neat. In almost every one is to be seen a little pile of books, scientific, ethical, and religious, showing not only the privilege granted them, but that the men as a rule are glad to avail themselves of it. A noticeable feature in each cell is the handwriting on the wall. A "golden saying" hangs there, the words of some wise man, Confucius, Mencius, or other ancient or modern sage, among them quotations from the Bible. These

aphorisms, selected by the warden or the instructor, look the men in the face as they enter their cells day by day until they are thoroughly familiar, then are replaced by new ones.

More interesting than the workshops and cells are two rooms, one for personal conversation, where the instructor summons individuals with whom he wishes to talk privately and where they may seek an interview with him if they choose, and the room where is kept the record of work and behavior. The conduct of each prisoner is recorded every day in regard to three particulars: (1) observance of the rules, (2) deportment toward the guards and toward other prisoners, and (3) diligence in work. If well behaved, they are granted special favors, and are paid a small amount monthly, being permitted with the money to make purchases. They receive rewards of merit in the shape of blue squares on the coat sleeve. I have seen a good many in the shops with one, two, three, four, and even five of these marks of honor, the latter showing them to be worthy of great trust.

Each prison has its chapel, or lecture hall, where the prisoners are assembled every Sunday afternoon for a moral address, after which is held a Sunday-school. Attendance at the lecture is compulsory, at the Sunday-school optional. I imagine that such unique Sunday-schools are to be found nowhere else in the world, where side by side are classes in Bible study and classes in the Buddhist scriptures and the Confucian classics. Here may be seen zealous Buddhists and Confucianists, stimulated in the study of their own religions by the interest of their fellow-prisoners in the Christian religion. However, the study of the Bible, wherein are found the wonderful, new doctrines of the fatherhood of God and the brotherhood of man and of a present salvation from sin, proves by far the greater attraction.

There are many inquirers about Christianity in each of the prisons. Out of 1,506 prisoners in the Kabato prison, where Christian instruction was begun latest of all, 510 are studying the Bible, and of these 148 pray daily and follow

the course of daily Bible readings marked out by the *Seisho no Tomo* (Bible Friend), a course used quite generally by the Christians of Japan. There is no chance while in prison for a public confession of Christ, as by joining the church, but the radical change wrought in the character of some of the men is such as greatly to impress those who have witnessed it. According to the testimony of their teachers they are "an example to believers."

The results of Christian instruction have not yet attracted public attention to any extent, so few have as yet been released, but these results are beginning to be manifest in the prisons, not merely in the conversion of some, but by a general leavening. In evidence of this, the little effort made of late to escape from prison may be compared with that of a few years ago. From the beginning of the present year up to the latter part of May, when I last visited the prisons, but one man out of all the 7,000 prisoners had escaped. Last year the number of fugitives was 70; the year before it was 160; the year before that a still greater number. For this improvement two reasons were given me: one that the prisoners are beginning to believe that they can depend on the Christians to befriend them when they are discharged; the other, that the guards in all of the prisons are becoming interested in the good conduct of the prisoners, and are doing their best, so that a generous rivalry has arisen as to which of the prisons can make the best showing.

The general tone in all the prisons has greatly changed under Christian influence.

One thing that has given the prisoners great hope is the organization of an "Association for the Protection of Discharged Prisoners." A large tract of land was selected not far from Kabato, on the Ishikari River, the largest river in Japan, where it was planned to found what they call a Puritan colony of these discharged men, having as the ideal of this colony that simplicity of life and uprightness of character which marked the early New England colonies. A schoolhouse and a church are to be the first buildings. Budd-

hist opposition of late has put obstacles in the way of their getting a title to the land, and it is yet uncertain whether they will be able to carry out their plans just as designed. Another thing that has been very helpful is a prison magazine called *The Sympathy*, which has quite a circulation in the prisons. Many of the prisoners, as I understand, subscribe for it. It is an independent undertaking of the instructors, having no government aid in its maintenance.

The way in which this great experiment in the Hokkaido came to be attempted, the Providential leadings in it from first until now, are of deep interest.

I have heard the story from the lips of those who were moved of God to undertake it, and have before me as I write notes penned by them to aid me in making this record. They speak with great modesty but with the deep conviction that they were called of God to undertake this work—and that what has already been done is but the small beginnings of what God is going to do for this class of people for whom they labor.

The pioneer in this work was Taneakira Hara, who was one of the first to become a Christian in New Japan. He was baptised in 1874, at the same time with a number who have become prominent as preachers. Mr. Hara decided not to give up his business, which was mining, but wishing to engage indirectly at least, in Christian work he started a bookstore for the sale of Bibles and other religious publications. This store, the *Fujiya*, is the oldest of all Christian bookstores and publishing houses, and has sold more religious books than any other house in Japan. Mr. Hara did not confine himself, however, to religious publications. A political pamphlet written by him was the instrumental cause of a complete change in all his plans for life. It happened in this wise.

In 1883 several members of the Liberal party gave offence to the government by some of their political utterances, and were arrested, among them Mr. Kono, now the leader of that party in parliament. Mr. Hara, sympathizing with

them and disliking the government's attempt to prevent freedom of speech, published a little book containing the pictures of these men, with a sketch of their lives, and no doubt giving his own opinion on the subject of free speech. For this he also was arrested, and was sentenced to three months' imprisonment. To quote his own graphic words, "I crept into the gates of the prison. Immediately my clothes turned red.* I was taken along with three robbers into a room where were kept over 100 prisoners, though at that time they were all out at work. Sitting down quietly on the mats, I looked around and saw seated at a table a man evidently in charge of the room, although a prisoner. He was eyeing me intently as though trying to recall something. At length he beckoned to me, and still looking most earnestly at me as I drew near, he asked, 'Do you know me? I know you, but cannot recall your name.' But I did not know him at all, nor could I believe that I could have a friend among the criminals in prison. He was impatient to know who I was. I told him that I was a bookseller and my shop was on Ginza Street. No sooner had I said this than he slapped his hand on his knee with the cry, 'Ah! you are a Jesus-teacher! Yes, it was you! But how did you happen to come here? At all events your misfortune is my good fortune, and heaven's will may have been in it.' Then with great politeness he went on to say, 'How fortunate I am to meet you again, teacher. I have seen you time and again in my dreams. I never expected to see you here, but my heart's request to meet you again is granted to-day.' He seemed full of joy and thankfulness, and continued, 'I committed a great crime, a robbery, on account of which my conscience troubled me exceedingly. One evening, walking along Ginza street, I happened on a crowd to whom a man was preaching. I stopped to listen. You were that preacher; I cannot forget that.'

"So the man said, but I never used to preach, and do not

* The prison garb in Japan is of a brick-red color.

remember that I ever stood before my shop and spoke to the passing people. Yet it may be that the Lord guided me to speak on that one occasion. He went on : 'As you spoke you said, "What is more bitter to the human heart than the consciousness of sins and crimes? Bodily pain, though severe, is easily borne compared with the pain of remorse. It is only the salvation of Jesus Christ, the Lord of Peace, that can give comfort to the repenting heart." My heart was, indeed, in most bitter agony at that time, and nothing could give me any peace or comfort. Having heard from you that there is a salvation which can take away the suffering of sin, I longed to know more about it. But it was not long before I was bound and put in prison as the result of my crimes. Suffering is painful, yet physical punishment brought a feeling of comfort as paying back in a measure my debt of crime, yet it did not free me from my mental suffering, and how could I get rid of this torture? No deed, no thought, no repentance could release me from it. Finally I bought this Bible' (he took one out from under the table and showed it to me) ; 'but though I have the Bible I cannot yet understand the true meaning of salvation, and have been daily asking God's guidance, and now here is my opportunity, though it is your misfortune.' Tears of joy and gratitude were in his eyes, and I myself felt very thankful. In the meantime the prisoners had finished their work and came back to the room, and the man was at once very busy among them. Soon they began to call me the Jesus-teacher.

"The officials gave me permission to teach the Bible and talk about Christianity every night, and I was able to work very pleasantly among them. Coming into familiar contact with them and studying their minds carefully, I found that none of them were originally vicious, but that all had fallen into their wretched, miserable condition from pressure of circumstances, and that if instructed and guided in a right way there was much hope of their reformation. It seemed to me a most pitiable thing that the criminals suffer severely in prison, under cruelly strict punishment, the government

regarding them as incurably diseased with crime, and giving them no instruction, good or bad; then when they come out of prison they are despised generally and hated, whatever they say or do. So thinking, I spent my term of imprisonment in careful study of the criminals. As for myself, this imprisonment was the bitterest suffering of my life. During it I was dangerously ill with typhoid fever. But the hand of the Lord was upon me in my sad condition. His voice was in my ears, and I received constant peace from him. I had joy in my troubles, and passed my days in prison with a thankful heart."

Mr. Hara says that after his release he could not but heed the scriptural injunction to "remember those in bonds as bound with them." He had been in prison, and his thoughts were now constantly of the prisoners. He talked with his friends about them and their needs; and, unable to keep still on the subject, he published a pamphlet on the condition of the prisoners, adding his opinion as to how it might be improved. This pamphlet attracted the attention of the chief prison officials, who became deeply interested in his views. They set him to inspecting the prisons throughout a large section of the country and to reporting on their condition. He had frequent talks with the head of the prison department, Mr. Ishii, and with others, about the great importance of prison reform, and expressed the opinion that the difficult work of reforming criminals could never be done except by those who have a true spirit of self-sacrifice. Asking the chief to point out any among the many prison officers throughout the whole country who had this spirit, the answer was, with a sigh, that not one could be found. The answer moved Mr. Hara very strongly, and raised in his mind the question whether he ought not to give himself to the work. But he had chosen bookselling as his profession, and it was hard for him to give it up for such a calling.

His mind, however, was not at rest. He could not attend to his business. He could think of nothing else until this question of duty was decided. He frequently went alone to-

the Nihonbashi church where he belonged, and kneeling down by the lonely pulpit would think and think and pray. He passed a week waiting for the command of the Lord, the words (Acts 22 : 15) repeatedly knocking at his heart, "For thou shalt be his witness unto all men of what thou hast seen and heard." Then the decision was made, and, though opposed by relatives and friends, he renounced his worldly ambitions and gave his life to the work of improving the prisons. When he informed Mr. Ishii of his decision, he found that the Lord had been preparing a place for him, for he was at once told that the "Temporarily-Receiving Prison" of Hyogo (Kobe) was seeking for a moral instructor and that he could have that position. When he came to meet the superintendent of this prison, to his surprise he found in him a fellow-Christian from Tokyo, Mr. Sakabe, a member of Mr. Kozaki's church. And so he was able to give instruction as he pleased, without interference.

After working in the Hyogo prison about three years, Mr. Hara visited the Hokkaido, and at the newly established prison in Kushiro province he received a hearty welcome from the superintendent, Mr. Oinue, already spoken of, who openly said that what was needed in prison instruction was Christian principles. His earnest desire for a Christian instructor moved Mr. Hara greatly. Then, too, he saw in that prison many whom he had instructed in the Hyogo prison, and though he had no chance to talk with them, there was an appealing look on their faces and often tears in their eyes as they saw him, as though they were longing for his sympathy and counsel. Their stay in the Hyogo Receiving Prison was brief, but here they were to spend at least twelve years, and he felt that this was the place to do good. So he resolved to break the ties that bound him to Kobe, and go to the wilds of the Hokkaido. He was urged by the government to become a prison official in Tokyo, but he wanted to work directly for the prisoners, and his request for permission to go to Kushiro was granted.

His going was the beginning of Christian instruction in

the Hokkaido prisons. Before this the instruction was wholly in the hands of the Buddhists, and the superintendents, with the exception of this one at Kushiro, favored Buddhism, Providentially the transfer of Superintendent Oinue from Kushiro to Sorachi prison gave him an opportunity to appoint the instructor there. Providentially, too, his successor as superintendent at Kushiro was from Okayama, where his wife was a member of the church. He recommended Mr. Oinue to apply for an instructor to Mr. Kanemori, his wife's former pastor, who had removed to Tokyo. Mr. Kanemori's departure from his early faith into extreme liberalism and his final withdrawal from the ministry are deeply deplorable; but he did a good work before his defection, and one of his best deeds was his recommendation of Pastor Tomeoka, of Tamba, and his advice to him to accept this invitation to a Hokkaido prison.

Mr. Tomeoka, who has become very prominent in this work, was a graduate of the Vernacular Theological Course at the Doshisha University, and had been preaching with much devotion and success for three years. He had become deeply interested in Christianity's relations to sociological problems. "Christianity and Pauperism," "Christianity and Business," "Christianity and Philanthropy," "Christianity and Prison Reform," and subjects like these were often in his thoughts, with the feeling that Christianity is too often a thing of words and too seldom of practice. He had little inclination, however, to accept this invitation, which came to him so unexpectedly, until Mr. Hara wrote to him from Kushiro, telling him about the condition of the Hokkaido prisons and the importance of moral instruction there. Then the question of duty arose. Ought he to go? Ought he to give up his cherished plans of pastoral work? He turned again and again to his friends for advice, but got little encouragement from them. He spent whole nights in prayer and meditation. It was three months before he could decide to give up his pastorate and attempt this new work, but at last he made up his mind that

the call was of God and that he must give himself to this work.

He reasoned with himself, as he says, somewhat after this fashion: "These convicts may be difficult to reform, yet they are men, our brothers, and there is no reason why we should dread them or be disgusted with them as though they were dogs or wolves or bears. Our heavenly Father created them, and we can save them by his Word, the Bible. The Buddhist priests, who are the chaplains of the prisons of Japan, cannot reform these criminals who are under the heavy pressure of iron chains. To do this is the mission of Christians. There is more joy in heaven over the one sinner that repents than over the ninety and nine righteous persons that need no repentance. Now I am going to try and get this worst sinner into heaven." Unmoved by the coolness of some of his fellow-Christians, who thought his going a sign of declining faith and of a desire for office and salary, he went with joy in his heart to work for the reformation of the Hokkaido convicts. This was in April, 1891.

Mr. Tomeoka was anxious to get all the light and all the help he could on the subject of prison reform, and within a year he had heard of and purchased Dr. Wines's book, "The State of Prisons and Child-saving Institutions in the Civilized World." The more he studied it the more convinced he was that prison reform cannot be accomplished except through Christian principles. He saw that the prison reform of the Western world is one of the social movements of Christianity, and felt more deeply than before that if the Japanese prisons are to be reformed it must be done by those who feel deeply the love of Christ in their hearts. In Dr. Wines's book, that standard work on prison reformation, he found great help in his labors in Sorachi prison. Then he got hold of the Reports of the Prison Congress in America. Through his study he has become intensely interested in the "Indeterminate Sentence System," the "Elmira System" as it is often called, and has entered into correspondence with Superintendent Brockway of Elmira, and with

Secretary Round of the New York Prison Association, seeking for information and advice from them.

He is very enthusiastic about this "Indeterminate Sentence System," regarding it as the ideal system. He is interesting his fellow-workers in the subject, and hopes in time to see it adopted throughout Japan. Whether this desirable result is to be attained or not, the zealous labors of these men in reforming the prison system of Japan is sure to bear rich fruit.

The instruction given in these prisons may be classified as follows:—

1. *Moral instruction* by a lecture on Sunday to all of the prisoners, attendance being compulsory. Distinctively Christian teaching is not brought into this address because among the prisoners are Buddhists and Shintoists and Confucianists, and to all religious freedom is guaranteed.

2. *Religious instruction on the Sabbath.* The study of the Bible and explanation of Christian truth for an hour succeeding the moral lecture, attendance upon which is voluntary.

3. *Daily instruction in the cells*, there being usually some six or eight together. This instruction is either moral or religious, and sometimes takes the form of answers to the questions of the prisoners.

4. *Individual instruction.* Meeting the men privately for personal advice, a method valued highly for its good results.

5. *Educational*, to those under twenty in common-school branches.

The work being done by Messrs. Hara and Tomeoka and their associates is a grand work, a hopeful work. Many of these criminals, it seems certain, can be reclaimed. Mr. Hara has told us that they are not originally vicious, but have fallen into crime through pressure of circumstances. My own opinion is that they are by no means so depraved as men under like sentence in America. Not having sinned against such great light, they are not so hardened as criminals in a

Christian land are likely to be. I have slept under the same roof with two hundred of these convicts and their guards. It was in an immense log hut in the forest. There were no doors in the hut; the men were not chained. There were but two guards on duty, one at either end of this great building; and these convicts probably had all of them at least ten years to serve. It was hard to realize the fact at the time, but they were spending night after night through the summer as quietly as we spent that night. I have seen some four hundred of these men listening for the first time in their lives to a Christian sermon, and have seen their eyes glisten and the teardrops start as they were told of the blessed invitation of the mighty Saviour who was meek and lowly of heart, "Come unto me all ye that labor and are heavy laden, and I will give you rest." To give the gospel to such men is surely hopeful work.

The success of these noble Christian teachers is seen not simply in their direct teaching of the prisoners, but in the influence of their words and example upon the officers and guards. Reform in prison management, as well as in the character of the prisoners, is their aim. And this reform is coming! This humble effort in practical Christianity in these Hokkaido prisons, if it goes on, is to revolutionize in time the treatment of criminals throughout Japan. And prison reform in Japan will result eventually in prison reform throughout the Orient. Well may these men toil on in hope and faith as they think of the opportunity that God has given them! But they need our prayers and our sympathy and encouragement in this work.

And their opportunity is not theirs alone. The work going on in these prisons affords an immediate and direct opportunity in each of the communities where they are located for doing a religious work outside of these prisons, an opportunity which ought to be improved for making each place a centre of Christian influence for the surrounding region. An able evangelist should be put in each of these places to coöperate with the prison instructor in work among

the officers and guards and among the citizens of the place. This should be made an important factor in the evangelization of the Hokkaido. These are open doors set before God's people that ought to be entered. Some of them have already been entered. For others the plans have already been laid for entering. As we pray "Thy kingdom come," let us not forget these practical efforts toward the realization of the Kingdom, but pray specifically for the speedy success both of the prison work and these outside labors.

One other reason why this work, humble in its beginnings, yet growing, as it seems to me, like the mustard seed, should enlist our prayers. It is this: an application of Christian principle such as this of prison reform is an evidence of the practical nature, the social value of Christianity so convincing that when once seen in successful operation it must aid grandly toward the breaking down of prejudices among the millions of Japan. Many factors are at work breaking these down and leavening the popular mind, and among the many prison reforms bids fair to become a not insignificant one.

THE SLOYD SYSTEM.*

BY PROF. C. T. WORK.

In the presentation of the subject of sloyd to you, in the short time allotted to me this evening, I wish to call your attention to a few of the prominent features of the subject. It would be impossible to give a thorough discussion of the whole subject in one talk, even if the entire evening were given to that alone; hence, my remarks must necessarily be scattered, touching briefly upon a few of the vital elements of the subject in hand.

* A paper read at the State Conference of Charities and Corrections at Denver, Colorado, March, 1894.

The time has passed when we said to the child, "Sit still, or I will punish you;" when we placed a book in his hand, saying, "Study;" or when we exclaimed as we presented a problem to the youth, "Work that." It was in days of yore that the teacher was dictator; he is now leader, endeavoring to guide the child's nature in channels which shall insure the highest development of which that nature is capable.

What is sloyd? The fundamental basis of the sloyd system is in the child's nature to learn through activity, both mental and physical. Sloyd is founded on the kindergarten idea, and is simply a means of applying Froebel's principle —the child should be developed through his own activity. It is not the nature of the child to sit rigidly in school and read books, for by nature he is active, always wanting to do something more with his hands than to constantly hold a book. But what have we done beyond the walls of the kindergarten to utilize and direct this activity? I answer, nothing. I do not wish to reflect in any way upon present methods of teaching, nor upon past practices, but I do desire to emphasize one fact; namely, that through all these years of unparalleled progress in public education we have failed to provide for the economic utilization of the child's physio-psychical energy. In supplying the means to attain this formerly neglected end, sloyd can fulfil in our schools an important mission.

Sloyd is educative hand-work in wood, card-board, or other suitable material. Between sloyd and carpentry there is a vast difference, which has been defined by Herr Otto Salomon, principal of the Sloyd Training School at Naïs, Sweden, thus: "Carpentry gives attention to the work; sloyd to the worker." Sloyd is neither a trade nor the preparation for a trade; it is not technical training, but is for general educational purposes; it is a combination of mental and physical work. The word sloyd is from the Swedish "slog," meaning sleight, dexterity, or skill of hand, and has come to mean the training of the mind through the eye and

the hand. The necessity for this training has been recognized in the kindergarten movement, and we are all glad to see it acknowledged in the establishment of a Manual Training High School here in your own city. I would earnestly recommend that you now take as the next step, the introduction of the same line of work into the primary and grammar grades. The sloyd system has been developed especially for public schools, and can be adapted to all grades. I hope the day may soon come when your school authorities will insert in the curriculum this connecting link of industrial work, between the kindergarten and the high school.

Well directed bodily labor is an educative force. It trains the hand and the eye, and develops touch and the muscular sense; it cultivates the aesthetic and the ethical faculties, and develops physique, perception, imagination, reason, judgment, and a respect for bodily labor; it promotes good habits, as order, forethought, exactness, attention, neatness, perseverance, and self-reliance. While the above constitutes its primary worth, sloyd has also a practical value. And while the chief aim in education should be the complete and all-rounded development of the individual, we cannot ignore the right of the state and the community to expect our schools to give practical training for the duties of life. Inasmuch as it is evident that a large proportion of our future citizens will be dependent for a livelihood upon hand-skill, what education could be more practical than that offered in the sloyd system?

After much experimenting it has been quite generally conceded that handcraft is more reformatory in its nature than any other occupation that can be provided for criminals; hence the need of this line of work in our penal and reform institutions, especially among the younger inmates. In the Massachusetts Reformatory all boys under a certain age—15 I believe—are given sloyd two hours per day, while those older take harder manual work of different kinds. Mr. Scott, the superintendent of this institution, testifies that the sloyd is invaluable in developing good habits in the boys

under his care, and that is a strong agent in securing the desired reformation. But even a greater value of such work lies in the fact that when begun early it prevents crime. The youth who is afforded the opportunity of working with tools is kept from many idle, evil thoughts that lead toward crime. He is at the same time learning that honest, faithful labor has telling results. Some one has said that the boy who breaks most is the same boy, who, if rightly trained, will make most. What a boon will that means be which turns the destroyer into a producer—the vagabond into a thrifty citizen! Such results attend training in sloyd.

The fundamental principles and methods of the system may be stated as follows:

First.—The models made are useful things. The pupil is much more interested in making a real thing than he could be in performing abstract exercises with tools, and as a consequence will get more genuine development in doing the work.

Second.—Hygienic positions must be maintained by pupils while working. By observing this rule, sloyd is made to serve as a partial substitute for physical culture.

Third.—In the arrangement of a course in sloyd the progression of exercises must be a prominent feature—from the easy to the difficult; from the simple to the complex; from the known to the unknown.

Fourth.—The teaching of the subject must be based on educational principles. An artisan cannot teach sloyd. He who undertakes this must be a teacher—must be acquainted with child nature, and must know how to apply his subject to promote the highest development of that nature.

Fifth.—Both class and individual instruction should be given. In explaining the use of tools, the structure of wood, or any other matter in which all the pupils may be interested, class instruction is given. But in the ordinary lessons, sloyd is best taught by the individual method, each pupil working independent of the others.

Sixth.—Drawing and sloyd go hand in hand. The pupil

first makes a working drawing from the teacher's model, and with this drawing as a guide reproduces the model.

I suspect that some of you desire to know how sloyd may be applied in our public schools. In the city of Boston, where a boy may receive training in sloyd during his public school course, and where girls are given instruction in cooking and sewing, central schools are established, with special teachers, to which each class goes, in its turn, for instruction. In other places the work is of such a nature as may be done in an ordinary school room, the tools being arranged in folding desk tops, which may be easily and quickly attached to the desks. The time given to the subject ranges from two hours to five hours per week, except in reformatories, where more time is given.

In this brief talk I have endeavored to give you an idea of what sloyd is, and to recommend its adoption in your public schools; and, Mr. Chairman, I would heartily recommend its introduction in the institutions under the supervision of the State Board of Charities and Corrections; because I believe it to be one of the most potent factors in arousing the interest and the slumbering powers of the child, and in opening up to him the material world; it is one of the greatest means yet found for "sensing" the mind of the child, and for developing the inventive faculties and inculcating good habits. The educational world is coming to realize the truth contained in the lines of John Pierpont's poem on "Whittling:"

"The Yankee boy, before he's sent to school,
Well knows the mysteries of that magic tool,
The pocket-knife. To that his wistful eye
Turns, while he hears his mother's lullaby;
His hoarded cents he gladly gives to get it,
Then leaves no stone unturned till he can whet it;
And in the education of the lad
No little part this implement hath had.
His pocket-knife to the young whittler brings
A growing knowledge of material things."

INDIAN SCHOOLS.

The report of Mr. Hailmann, superintendent of Indian schools, has recently been given to the public, and is of interest and value to the large number of people who are carefully watching the methods of development used in the training of the country's wards.

"All testimony agreed that the Indian youth are quite docile and obedient, readily adapting themselves to the conditions and requirements of school life, responsive and grateful, and in intellectual capacity, as well as in fidelity to their moral standard, the equals of their white brothers. There is every reason to believe that with rational methods and faithful workers Indian schools can accomplish in reasonable approximation and in due time—other things being equal—what is ordinarily expected of the average school for the children of white citizens. On the other hand, their progress is much hindered by their short-comings in their physical make-up, by hereditary disease, and the low power of acclimatization, by the stubborn hindrances of tribal life, and by the unfortunate influences of low white associates incident to border life, and even now not sufficiently controlled on the reservations and at military posts."

Mr. Hailmann says: "I learned to see clearly that the main aim of my work must be to render the specific Indian school unnecessary as speedily as possible, and to substitute for it the American public school. This is in line with the enlightened policy that labors to do away with tribal life, reservations, agencies, and military posts among the Indians. It is in full accord with the desire of the nation to do away with the Indian problem by assimilating the Indians in the body politic of the United States."

The superintendent regrets that in the majority of boarding-schools, employees and children are separated at meals. The children lose by this arrangement an influence for good.

which is almost invaluable. The coming year will in all probability show a marked change in this direction. It is also desirable that, whenever practicable, Indians should be appointed to positions in the schools. There are competent Indian women who should fill such positions as assistant matron, assistant cook, etc. Young Indian men can also become assistants, and in some cases have held such responsible positions, filling them with satisfaction.

The necessity of agricultural and industrial training is self-evident. Farms and work-shops should be schools, and not merely business affairs.

"If the school farm is to produce valuable results in the lives of the boys, the farmer who directs their work should look upon this as the chief end of his labors. He should instruct these boys concerning the character and value of the different soils; adaptation of these soils to the various crops; the means for increasing and maintaining their fertility. He should explain to them the character, construction, and purpose of the different tools and implements used in cultivation, giving them the meaning of every manipulation in which they are engaged and the reasons therefor. In short, he should see to it that they do everything with full knowledge of the purpose in view and of the adaptation of the means used for its achievement. If this is done, the farmer will be rewarded, not only by having at his disposal more intelligent, more eager, and therefore more efficient workers, but he will raise better and more abundant crops, and at the same time there will grow within him the assurance that, in addition to hay, oats, corn, and wheat, he is raising more precious crops of intelligent farmers and laying the foundation for prosperous rural homes that will bless him as their chief benefactor.

"Similarly, in many workshops, the harness-makers, shoemakers, tailors, blacksmiths, carpenters, wagon-makers, painters, and so on, seem to be intent chiefly upon turning out a large number of articles, and, consequently, are apt to fall into the stultifying methods of the factory, making of

the boys unthinking pieces of machinery, ignorant of the meaning and purpose of their manipulations, intent, chiefly, on filling up the time—mere toilers at jobs, not workmen with intelligent purposes and actuated by the artisan's interest.

"The foremen of all these work-shops should learn to realize that in their work their first responsibility is that of a teacher. They should take pains to acquaint their pupils with the characteristics and the history of the material used in the work, with the nature and structure of the tools used, and their manipulation. Pupils should see clearly what relation the various manipulations bear to the outcome of the whole work. They should know in all its details the plan in which their work forms a part of the whole, and should be taught step by step to form plans for themselves. Whatever drafting, cutting and fitting, laying out of the work, selection of material, joining of parts, and finishing, is involved in the various pieces of work turned out, should be done, not by the master workmen, but under the master workman's direction, by the pupils. They should come out of the school not as insignificant, in themselves helpless, fragments of some shop, but thoughtful, skilled artisans, capable and willing to take an intelligent part in the shop, or, if need be, to turn out independently full pieces of work from their beginnings."

The same fault may be found in the girls' department, where the children are looked upon as so much help, and not as pupils who are being trained to efficiency.

Mr. Hailmann has remodelled the course of study for the Indian schools. The day schools, reservation boarding schools, and non-reservation boarding schools are kept distinct, and considered as successive steps in the full education afforded by the government schools. The normal age for day school pupils was assumed to be between six and ten years; that of the reservation boarding school pupils between ten and sixteen years, although many, possibly the

majority, may complete the work laid out by their fourteenth year of age.

He calls attention to the great desirability of systematic instruction in both drawing and music in the Indian schools. Also that many of the more thoughtful superintendents and teachers in the Indian service have repeatedly urged the Indian Office to establish, in connection with Indian schools, wherever this may be found feasible, kindergartens. Feeling, himself, the necessity of such teaching, he proposes to establish them at Haskell Institute, Chilocco, Fort Mojave, Santa Fé, Fort Hall, Fort Peck, Oneida, and among the Navajoes at Fort Defiance and the Arapahoes and Sac and Fox in Oklahoma as soon as arrangements for this purpose can be completed.

More social training for the Indian youth is recommended. There is a tendency to train the children separately and not together. Social exercises, such as white children unite in and enjoy, would, without doubt, tend greatly to develop the Indian. In schools where evening entertainments have been given by the Indians, the enjoyment has been great. It is not a difficult matter to enlist interest in games, music, recitals, etc., and so direct their thoughts to the deeper concerns of life and cultivate their taste for true beauty. It is also earnestly recommended that superintendents and teachers place themselves in sympathetic relations with the religious tendency of the locality in which they labor, that through example, instruction and simple religious practices in the schools they cultivate in the children reverence and good will. Prayer, if prayer is in their hearts, the religious song, and the simple teachings of the Bible, afford abundant material for this. Throughout, however, in prayer, song, or Bible reading, everything should be avoided, in substance and form, that has in any way a proselyting tendency.

The sanitary conditions of the school buildings, as a rule, are not good. The practice of crowding children into dormitories, placing beds almost in close contact, and putting two and sometimes four children in one bed, is bad and

should not be permitted. The lighting of the school rooms is also defective, even in the newer buildings, and little attention appears to have been given to the subject.

Acting upon suggestions given by Mr. Hailmann, the Civil Service Commission has decided to adopt a plan based upon the following considerations:

First. Inasmuch as in the education of the Indians the school is practically the sole civilizing influence with reference to the pupil, comprehensive grasp of the subject, analytical power, fulness of detail in knowledge, vividness of presentation, ability to adapt the material of instruction to the children's needs, and a certain degree of artistic skill on the part of the teacher, are, with reference to the subjects of instruction, prime considerations, compared with which all others fall into insignificance.

Second. Inasmuch as teaching in the Indian schools rarely exceeds the limitations of the primary schools, the scholastic requirements on the teachers' part can safely be limited to the requirements of a second elementary education.

Third. The papers of eligibles should show with reasonable clearness the degree of physical soundness, moral excellence, professional preparation, and experience of the applicant, as well as his peculiar fitness for the work implied in his position. Persons who have an unsatisfactory record in these things should be excluded from these examinations.

The pamphlet closes at some length with the report of the benefit of summer schools to Indian workers. These institutes have been held at Chilocco, Okla.; Santa Fé, N. M.; Chemawa, O.; Fort Shaw, Mont., and at St. Paul, Minn. J. P. Woolsey, Indian agent at Ponca Agency, Okla., writes:

"It is with pleasure I report to you a little convention which was recently held with the Pawnee School. The convention or institute was called by me to meet on Thursday, August 30, and was composed of the clerks, superintendents, teachers, and matrons under my charge.

"My object in calling this convention was to try and

bring the employees closer together in their work, and see if a uniform system of teaching and managing the schools could not be brought about. The meeting, I am proud to say, was a decided success, and much good, I am sure, will come of it. The employees all joined heartily and willingly in the debates, and all went home better satisfied with themselves and their work and the determination to do better work in the schools during the coming year than they had ever done before."

"On the whole, the effect of the institutes has been most gratifying. Superintendents, teachers, and other employees as well as interested visitors not directly connected with the schools, vied with each other in efforts to make them productive of good in every respect. Experiences were exchanged, methods and opinions freely discussed, differences of interest were adjusted, old friendships were renewed and new ones formed. In short, there was evident throughout and at all times an earnest and sincere desire to establish that unity of purpose and action which is so essential to full success. Each one seemed to have come to the meetings with a determination to contribute everything of value to the common cause, and each one left freighted with fresh stores of encouragement, inspiration, and generous devotion to the cause of the nation with reference to the Indian problem."

THE FREE PUBLIC LIBRARY.

BY PROF. H. H. BARBER.

It was in Pennsylvania that the first impulse was given to the foundation of the system of circulating libraries, the development of which is the free public library in England and America. Benjamin Franklin, after considerable effort, founded in 1732 the Philadelphia Library Company, the

"mother," as he himself calls it, "of all the subscription libraries in North America."

The library which Franklin started for the advantage of himself and his fifty young business associates, in the early time, when, as he says, "there was not a good bookseller's shop in any of the colonies to the southward of Boston," and when most of the books had to be imported from England, was followed soon by the establishment of more ambitious similar libraries in Newport (1747) and Hartford (1774); and later in many other places in England and this country. These were called public libraries, though books could only be taken out by subscribers. Probably, however, as in Philadelphia, the librarian could "permit any civil gentleman to peruse the books of the library in the library room."

But it was in the formation of many so-called "Social Libraries" in the smaller cities and country towns of New England and the Middle States, early in the present century, that the foundations of the free municipal library were laid. These subscription libraries, in their growth and in their decay, no less than in the appetite for books they developed, created a demand and at length a necessity for the public provision for what had come to be one of the prime intellectual needs of many communities.

The system of free itinerating libraries was copied in this country from Great Britain in the School District Libraries which were started in the state of New York in 1835, and a few years afterward were in successful operation in Massachusetts and other New England states, and in Michigan and Ohio at least, among states further west. At first every school district raising thirty dollars the first year and ten dollars thereafter, by tax or subscription, was assisted by the state—I cite the Massachusetts statute—to a like sum; and a small but choice selection of books sent to it for free circulation within the district. A little later Massachusetts, at least, removed this condition; and supplied every school district with such a library. These libraries after remaining in use for a while, and generally being thoroughly

read, were exchanged among the districts. New books were thus continually coming to new readers. This movement was earnestly forwarded by that pioneer among American educators, Horace Mann, and during the period of my boyhood was a godsend to the young people of New England.

The first free town library in America, or the world, supported by municipal taxation, was established by the efforts of Abiel Abbot, D. D., in Peterboro, New Hampshire, in 1833.

In 1849, New Hampshire passed a general law enabling towns and cities to maintain free libraries by taxation; and in 1851 Massachusetts, which had granted Boston in 1847 the right to establish such a library, passed a similar general enabling act. Several other states followed almost immediately, and nearly every northern and northwestern state, except Pennsylvania, has since adopted the measure. In 1893, twenty states had enacted similar statutes; and, in all, more than seven hundred free libraries have been established under them.

Massachusetts, in 1890, appropriated one hundred dollars to any town that would raise by taxation, or appropriate from the dog tax, or otherwise raise, at least fifty dollars (or if its valuation was less than one million dollars it should raise twenty-five dollars, or if less than \$250,000 it should raise at least fifteen dollars); and should agree to take care of the books, and furnish the agency of distribution. The sums granted by the state are in the hands of a board of commissioners appointed by the governor (with the advice and consent of the council); and so far these commissioners—librarians and others—have been eminent citizens, serving without salaries, and having only \$500 in their hands annually for clerk hire and traveling expenses. The commission is also required to give advice and information to librarians and others concerning selection of books, cataloguing, and administration; and to select and forward the books granted by the state.

Now for results. The commission has thus aided in es-

tablishing, in four years, more than sixty free public libraries in small towns (out of one hundred and four not thus supplied) and its action has shamed a few larger towns into establishing them; so that only two and three-fourths per cent. of the population of the state, in forty-four small towns, were in January, 1894, without their advantages. And this has been accomplished with an entire expense to the Commonwealth of less than ten thousand dollars. *Per contra*, more than half a million dollars were given by individuals in a single year for similar purposes within the state. Certainly, this has been a most economical and effective public outlay; free, too, from all suspicion of any one's fattening by political jobbery.

The record of New Hampshire is even more remarkable. This state passed a law in 1891, similar to the one outlined above, and over eighty towns accepted its provisions, and established free libraries within a twelvemonth after it came in force. We are glad to read that the states of Maine, Connecticut, and Pennsylvania are moving in the direction of a measure that has proved so effective in its operation, and that must be so widely beneficent.

The state of New York has adopted another system to stimulate the development of the free library. Her enabling act of many years ago produced, as we have seen, comparatively small results; and in 1892 a law was passed authorizing the Regents of the University of New York to lend for a limited time—usually six months—selections of books from the duplicate department of the state library, or from books purchased for the purpose, to any public library in the state; or, where none exists, to twenty-five petitioners in any town or village of the state. A fee of five dollars is required, to cover cost of transportation, catalogue, etc., for a loan of one hundred volumes, and a smaller sum (three dollars) for a loan of fifty volumes. This plan, it will be seen, is a revival of the old school district method; and of that instituted by Samuel Brown in Scotland, and the later one found successful in Australia. The antipodes have a fash-

ion lately of suggesting valuable object-lessons for social legislation. In small communities it has the advantage of making books do manifold duty, and of meeting the wants of varied communities and occupations. By judicious and varied selection, clubs, classes, schools, and reading circles may be aided in special courses and investigations. At the end of twenty months* one hundred and twenty-five of these free loan libraries had been sent out by the New York Board of Regents; of which nearly one-half (44) went to communities without public libraries, the remainder going to libraries already established (22), to university extension centers (18), and to academy libraries open to the public (22). Eleven thousand nine hundred volumes were thus made accessible to the public, with a total circulation of not far from 25,000 volumes and 9,000 readers. This system, which seems even more economical than the Massachusetts one, has greatly promoted interest in good reading, and led to the establishment of several local public libraries. The system is very elastic and is easily adapted to the rapidly growing demands for its privileges. As a pioneer method, or as auxiliary to municipal libraries, it promises excellent results.

It is not strange that with this large and various capacity of social service, the free library should be rapidly growing in public favor; nor that private munificence should frequently come to the municipal provision. There is no public object for which so generous gifts are often made. In the year 1893, for instance, five hundred thousand dollars were contributed to public libraries and the erection of library buildings in Massachusetts alone. "There has been ready perception," says Fletcher in his "*Public Libraries in America*," "of the truth that one's memory cannot better be perpetuated than by association with an institution so popular and at the same time so elevating and refining as the public library. Memorial libraries are therefore very abundant, and as ex-

* See article on *Traveling Libraries* in the *Forum* for January, 1895.

pense has not been spared in the erection of such memorials, many of our towns, even the smaller ones, are ornamented by library buildings which are gems of architecture."

The smallest fee may prove an effective bar, as the experience of all subscription libraries proves. When the Springfield (Mass.) library was made free, its circulation was trebled the first year—though the fee had been only one dollar—and in a few years rose six or seven fold. "The Mercantile Library of Peoria, Ill., " says McCrunden, "turned over to the city and made free, notes an increase in ten years, of members from two hundred and seventy-five to four thousand five hundred, and of issues from fifteen thousand to ninety thousand." So always. If the dollar fee were removed from the circulation of the books of the Meadville City Library, for instance, within five years they would go into fifteen hundred families instead of less than three hundred, as now; and the added twelve hundred families would be the very ones where the books would be of highest service. And, perhaps, more beneficent still would be the influence upon the vastly larger number who would frequent the library, and grow intelligent through the multiplied use of its reading facilities, and the help of its valuable reference department. The reaction upon the general intelligence of the community would make itself felt in the increasing intelligence of its workingmen and the higher standard of life this would bring among them. In short, it would insure economic progress.

Besides the economic advantages, and much more important, the influence of a well-furnished free library would tell in the training of citizens. The discussion of economic and social questions, eager and often bitter as it is, would become less crude and partisan in the knowledge of the best books and magazine articles upon the topics involved. The reading of history, biography, and travels would exert a broadening, enlightening, and often inspiring influence. To make wholesome literature more accessible than dime novels would save many boys and girls from ruin, rouse many dormant intellects to higher life, and supply effective rivals to

the saloons and other low resorts. Philanthropy and religion alike demand the wide opening of such an "effectual door" to the opportunities of the higher life.

EDITH THOMAS.*

The case of this interesting girl bears convincing testimony to the efficiency and fruitfulness of the system which we pursue in the training of children who are deprived of the facilities of vision and hearing.

Edith is not a brilliant or exceptionally bright child. Her natural endowments rise in no particular above the average, and in some respects they hardly reach even that. She possesses a good stock of common sense, but is not gifted with special talents, nor has she any marked fondness for intellectual exertion; on the contrary, she is inclined at times to be averse to it. Her memory, although very retentive, is far from being prodigious, nor are her powers of perception and apprehension extraordinarily keen and quick. She is thorough in every branch of her work, but depends upon plodding diligence for the accomplishment of her undertakings.

Notwithstanding these limitations Edith has made remarkable progress during the past two years. She has been improving steadily in every direction and has attained a high degree of physical and mental development.

Her teacher tells us that during the past year Edith Thomas has received instruction in English, reading, arithmetic, geography, and gymnastics. She has also spent two hours of each day in the work-room.

Letter writing is one of her favorite occupations. Here

* Extract from the annual report of Mr. Anagnos, director of the Perkins Institute for the Blind, South Boston, Mass.

are two of the letters which contain accounts of her vacation pleasures :

CHICOPEE FALLS, August 8, 1894.

MY DEAR NELLIE.—I received Etta Burk's letter and yours, and was very glad to get both. I got them yesterday before dinner. Tomorrow I am going to the Camps grounds with Miss Markham and spend the day. We had picnics, did not mother tell you about the picnic that I told her about in my letter? I hope so. But I will tell you about the next picnic. I went to Forest park and took luncheon. There were some animals that would eat me. I walked around the park with Mabel Fay. Then we came to a big cage made of iron, what do you think was in it? There were two black bears in it. They did not get at me. I felt of the iron bars. One bear was in his tree and the other in his hole. And one of those bears was walking and smelling of his paw. There were baby lynxes and golden eagles and many others. I am enjoying myself and having the loveliest time I ever had. I go out in the hammock very often. How is my bird? Tell mother that Miss M. will write to her soon. Please give my love to all.

Lovingly your sister,

EDITH.

FARM TENT, HAMPDEN, MASS., Aug. 21, 1894.

MY DEAR HOWARD—It is a beautiful sunny morning and the grass is wet. You cannot imagine where I am out of doors; I will tell you all about it. I am in your tent now and am sitting near the little table. The sun shines upon me a little. I have dusted the webs away and spread a shawl on the sofa. It is warm in the tent. I am visiting Miss Bennett here. Before I came here I stayed with Miss Walker. I am a little matron now in the tent, and callers come to see me. Before I was matron, I was an explorer and looked around in the house and found the West Indies and North America. Last Saturday I sailed, like Columbus, from Chicopee Falls to Springfield and then to Hampden. When I got here I found a dog and a cat. When I have time in the tent I make dancing dolls' dresses. Sometimes I play with Lula's dog, and when I take anything from him, he jumps after it and catches it. I have a bird's nest hanging in the tent with oak leaves on it. Yesterday morning before I came up here, I dressed Grace, Miss Walker's niece, in maple leaves, and she the same to me. We looked like the May Queens. We sat on a seat of rock close to the maple tree and sewed the leaves together with the petioles. I just had a caller, and so I stopped writing and went to open the door. With much love to you

Truly your friend,

EDITH M. THOMAS.

Edith has had regular practice in writing compositions and she seems to derive a great deal of pleasure from this

form of English work as the following autobiography will show.

MYSELF.

There is a land where we birds live, and it is called Canary Island.

There are a great many trees in this country for us to build our nests upon.

One beautiful morning when the sun shone brightly, I woke up early and I was the first to sing. My sisters heard me so they sang too. We have lovely times in Canary Island. I have my nest built on an apple-blossom tree. It is very high and shady. I go flying up the tree to see my friends. "Will you come with us, said friends?" So I went with them to see the other trees. "The sky is blue," said I to my friends.

After awhile I laid two eggs in my nests, and began sitting on them to keep them warm. While I waited I heard a song, which a little child sang beneath the tree. By-and-by a ship came to this land, and out of the ship came a man to take us and put us in cages and carry us to another land in the north temperate zone. When we reached there we were put in a store with other birds to be sold. In October some one came into the store and bought me. I was in a nice cage and had some seed and sand taken with me. The eighteenth of October I was taken to a very large building in the evening, and I saw a great many people, and then in a very few minutes I was put down at the feet of a little girl as she was playing games with the others. I suppose she was having a party. Afterwards she was my mistress and she fed me every day and gave me a bath and cleaned my cage. I was very much obliged to her and thanked her for giving me seed, soon I got a name and was called Dick.

Edith knows that there are many languages besides our own, and this fact interests her very much. She has learned a few French words and phrases, and during a recent chat with Helen Keller enjoyed repeating some of them. She discovered that Helen had studied Latin, and soon afterward asked her teacher what kind of people spoke Latin. Then came the earnest question, "how many languages are there that are spoken by people now?" Her teacher named a number of names in response, and as soon as she paused Edith added eagerly, "and Irish, I have read Irish, 'I tuk dawn me hart' [I took down my hat] is Irish."

Among many birthday gifts received last October, the one which pleased Edith most was a copy of Mrs. Wiggin's fas-

cinating story, "A Summer in a Cañon." Hugging closely the new treasure, she went rapidly from friend to friend claiming the attention of each, with the happy phrase, "my book." As her fingers formed these letters there was a decided emphasis of the little word indicating the full, rich sense of possession, and she furnished a special index to her joy by adding, "it is the first book I ever owned." A few days later, she brought the precious volume to the school-house to ask her teacher to read it to her in accordance with the latter's promise. From the first chapter to the last her interest was earnest and enthusiastic. How could it be otherwise, when surrounding the sparkling charm of the story itself was the halo of joyous ownership?

When "Eight Cousins" was nearly finished Edith exhibited much eagerness to know the names of the book friends to whom she was to be introduced next. She asked excitedly, "are there hundreds of books? Can we count them?"

A marked peculiarity of Edith's nature is an aversion to change. This trait is so strong that it extends to matters of even the most trifling significance. One day she was much annoyed because her recitation in geography did not immediately follow that of the pupil who sat beside her. When requested to answer questions on the topic which had been assigned to her, her fingers remained motionless. This seemed especially strange because her work in clay demonstrated a perfect knowledge of the subject. She soon offered an explanation by saying, "it is not my turn." Not until she felt convinced of the propriety of the unexpected departure from what she regarded as the established order of things, was she willing to take her share in the recitation of the hour.

A story which Edith was required to reproduce had to be rewritten seven times owing to repeated signs of carelessness. On the morning when Edith had finally succeeded in writing the story correctly, Miss Walker asked her whether or not she intended to begin the week by doing her work well. "I

cannot say," was her answer. When forced to a decisive response, she added, "I am afraid it will not be the truth." Her teacher then said, "you can make it the truth, which shall it be?" Edith considered for a few moments and then replied, "it shall be well." She seems to realize the weakness of her moral nature, and is seldom willing to make definite promises. A characteristic response to a friend's request was, "I will try, my promises do not amount to much because I break so many." An incident which affords a beautiful contrast to this usual attitude of caution occurred this autumn. Edith was rejoicing because her deportment record had not been marred by any marks. She said, "I shall try very hard not to have any. I have promised not to have any." When asked whom she had promised, she answered with proud emphasis, "myself!"

Upon occasions when she has been subjected to discipline of special rigor, Edith's rebellious feelings have often been strangely exhibited. Upon one occasion, Edith refused to obey her teacher, and shut herself into her room where she gave full vent to her passion by a succession of violent kicks and screams. When she was at the height of her anger, a dear friend appeared before her, and said, "I have just been reading that when Laura Bridgman was a young girl and did wrong, Dr. Howe told her she had a wild beast in her heart and must cage it." Edith spelled out very slowly and emphatically, "I do not believe anything about such things." She was inexorable for some time; but at last when she was told that marks of the wild beast's claws could be seen in her face, she pursed her lips tightly to keep them from relaxing, and spelled gently, "I shall roar with laughter and deliver myself." Her friend advised her to do so and she laughed until she trembled with weakness. But she had delivered herself and was ready to obey her teacher.

When Edith is her brightest and best self, true pleasure is derived from her companionship. A love of fun and frolic is still one of her strong characteristics, and the frequent exhibition of this trait is a source of much entertainment to

those with whom she daily associates. One evening she met her teacher in the hall and failed to recognize her, as she wore a gown which Edith had never seen. She put out her hand and quickly spelled "who?" Miss Walker then asked, "who do you think it is?" Her teacher's hand was easily distinguished, but with an expression of countenance in which fun and daring were curiously blended, Edith spelled Miss Walker's first name. Her teacher understood her meaning, but replied as if she supposed that Edith had mistaken her for a pupil named Sara Tomlinson. "No," was Edith's denial of this suggestion, "Sara R-e-k-l-a-w." The idea of spelling her teacher's last name backward afforded a refuge to which she resorted without an instant's hesitation.

A pleasing bit of childish fancy is afforded by the following incident. One cold morning when Edith came in from a walk around the school yard, she told her teacher that she had been shaking hands with Jack Frost, and asked if she would like one of the roses which he had given her. At the word "yes," she pressed her cold cheek against her teacher's face, saying merrily, "now you have one."

The affectionate qualities of Edith's disposition are manifested in a great variety of interesting ways. She is exceedingly fond of her little sister Josephine. In describing a greeting from her, Edith said: "She put her arms around my neck and hugged me tight. She is very lovingly." The fact that Josephine has learned to use the manual alphabet is a source of great happiness to Edith. When she returned from the spring vacation, which she spent at home, she was full of joy on account of her little sister's first efforts to talk with her. She said: "When Mamma wants me, Josie spells 'come' with her cunning little fingers."

Throughout the entire summer, the greater part of which was spent in Chicopee Falls, Mass., with her generous friend and former teacher, Miss Markham, the days brought a succession of brightest joys to Edith. The vacation is

designated in her own words as "the happiest time of my life." Wherever she went loving friends and sympathetic strangers vied with one another in their efforts to surround her with an atmosphere of pleasure. She spent a part of the time in the midst of sweet country scenes, and thus was brought very close to the great, rich heart of nature, from which she learned many wonderful truths.

One of the happiest experiences of Edith's visit in Hampden last August was the charming bit of tent life of which she speaks so enthusiastically in some of her letters. A dinner party was the most exciting event in the annals of her tent-life. The table was set with great care. Edith was granted the privilege of selecting from the dining-room of her friend's house the dishes which she wished to use for the important occasion; but in the assumed rôle of hostess she did not forget that she was in reality a guest, and modestly declined to state her desires in reference to the menu. The only suggestion which she made was that lemonade should be served. When the dinner hour arrived, Edith presided at the table with much ease and grace, and showed hospitable solicitude in her endeavors to satisfy the wants of her guests.

It is easy to understand how intruding thoughts of school days should have given rise to the following sentiments which Edith expressed in a letter to a friend: "The vacation advances too fast for me so I will have to get a rope and tie it around its neck to keep it back. I feel so restless and not prepared for anything that I have to do at school." A few days before the time came for her to resume her studies for another year she wrote to one of the teachers, and thus referred to her return to the institution: "I shall see you next week. You will hardly know me when you see me for I have grown tall and changed."

INTELLIGENCE.

LEND A HAND CLUBS.

CONFERENCE OF LEND A HAND CLUBS.

The fifth Quarterly Conference of Lend a Hand and kindred Clubs was held at Marlborough, Mass., April 16th. The Conference was held in the parlors of the Unitarian church and was well attended.

After the opening prayer by Rev. E. F. Hayward and singing of a Club song, Dr. Hale made a short address on the general work of Clubs, the organizations that had sprung from the first Ten Times One or Lend a Hand Clubs, and the use of the Quarterly Conferences. During the address, he related pathetic and also amusing stories in Club work which had come under his own observation.

Dr. Hale was followed by Mrs. Whitman, the central secretary, who read a short report which will be found in full in the Club paper, the *Ten Times One Record*.

Mrs. Whitman explained that the Clubs are not sectarian. A Club may be denominational or it may have no church connection whatever. The Central Office knows nothing whatever of the religious faith of the Clubs. The acceptance of the mottoes, translated back to Bible language, faith, hope and love, is all that is required. The badge and the watch-word are not compulsory, though used by nearly all the Clubs.

After singing another Club song, the representatives of organizations present made short reports.

Rev. Mr. Hayward of Marlboro' reported for the King's Sons and Daughters of the Unitarian Church. The society was started two years ago, but there seemed to be difficulty in interesting the boys, and they were formed into a separate society. They took up for their Lend a Hand work the charge of a boy in the school for the Crow Indians in Montana. They were allowed to name him, and about that there was a great deal of discussion; some wanted George Washington, and Julius Cæsar was suggested, and one boy wanted him called Peter Hayward; but at last we fixed upon the name of Norman Standish, and they tell us that he is bearing up under it as well as could be expected, and is progressing rapidly towards citizenship. The boys hear from him, and every Christmas they send him a little box, with jackknife or books or other things which a boy will like. Last year the boys sent forty dollars, with ten which the Sunday School gave, and this, with the government appropriation, takes care of him for one year.

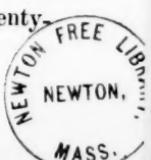
At every meeting we repeat the Lend a Hand motto, and if some of us look "backward" when the rest look "forward," we generally come out all right at the end. The boys have taken up sloyd work, with mechanical drawing, for a part of the work this year, and we are to hold a reception soon, and invite their friends to see the work. Also they sing very nicely, and are getting to be quite a good choir.

In the last season we have organized, inside the King's Sons, a secret society called the Knights Excelsior. The boys have come gladly into this organization, and we have now a waiting-list, as our thirty-five members are all we can handle readily. Our "knightly formula," which we have taken upon ourselves to sign, runs like this: "To love our country, to honor women, to reverence the Church of God, and always endeavor to be brave and pure and true." Then we have a "knightly pledge," which we all sign, and we have a special pin, consisting of a little silver key to unlock

the secret of the order. They have their grip and password, and are bound together to help each other. Boys out in the world are tempted, and when they are under the stress of temptation nothing is so disconcerting as to feel that there is nobody to stand with them; one of the things that our pledge calls upon the boys for is to rally to any member who is being tempted and to help him out when he is being laughed down. The pledge calls for abstinence from tobacco and profanity, for kindness to animals, and care for the aged and infirm. I think the boys have shown that they understand and value this. The Club is not wholly denominational, having some members from other churches. I have said to them, "The church rests upon your shoulders. The first thing a knight did in the old time was to feel himself a champion of the Christian religion. If you are knights that is what you stand for; and the easiest thing you can do in that way is to come to church and help us out there." So we took two or three seats in the church and the boys undertook to see that they were respectably filled on Sunday; and so far they have done nobly. To the boys not of our own communion I have said that they ought to help their own churches in the same way, and at every meeting I call for a report on church attendance. It has been a surprise to see how large it has been.

Rev. Mr. Rice reported for the King's Sons and Daughters of the Universalist Church of Marlboro. The Club took up the distribution of good reading where it was likely to prove acceptable, and various good books and papers have been sent out. But the work did not prove to possess enough interest to arouse much activity, and the Circle would be glad to hear of some work for the boys and girls which would bind them more closely to the Club.

Rev. Mr. Sweetser reported, for the Epworth League of the Methodist Church of Marlboro. This society is made up mostly from the young married people of the church, the young people of High School age being formed into a society of the King's Sons and Daughters. The latter has about twenty-



five members, the Epworth League about forty. The two societies do about the same range of work. The Epworth League, in its Department of Mercy and Help, is doing grand work in the line of the Lend a Hand organization; and on the side of spiritual work the Sunday night meetings for young people have been very gratifying. The members of the League make sometimes thirty calls in a month, on the poor, the sick, and strangers.

Wherever the Epworth League exists, it is trying to make its Mercy and Help Department very important, and they are sending a great deal of help to the Epworth League settlement in the North End of Boston, and to the Deaconesses, Home, which is doing similar work in another part of the city. We have long been familiar with the work of the Lend a Hand Clubs, and we are endeavoring to follow on in that direction.

Miss Liscomb, the president of the Lend a Hand Club of the Church of the Unity, in Worcester, reported for that Club. The Club has been extremely active in the last year and many new members have been added, both active and honorary. The active members pay fifteen cents a year, the honorary members pay twenty-five cents, and they take an interest in the Club and suggest new work to them.

Perhaps the most important work of the winter was going, every Tuesday evening, to the Worcester Boys' Club. We only expected three members every evening, but there has been an average of eight. We have played games with the boys, and sung with them, and we have really seen improvement in them since we have been there. We hope to keep this up next year.

We have sewed at all our meetings, and what sewing we could not do ourselves we have given to the Employment Society to give to their poor women. We have given sheets and pillow-cases and articles of clothing to the Home for Aged Men, the Home for Aged Women, and the Orphan's Home. We have tried to send some one from the Club each week to the Orphan's Home, to give the children a good

time, and we find they look forward to our coming. We have helped a number of poor families with money and clothing. And finding our treasury much reduced, we gave an Easter Sale, which brought us \$73.90, which will keep us through the summer; for we do not mean to stop the Lend a Hand work, but the girls who are in town will still keep it up.

For this Easter sale we sent to Mrs. Whitman for some of Dr. Hale's books. We sold a good many and took orders for others; and now we mean to keep those which were left to form the beginning of a library for the Club, for the use of the members and to lend to poor people.

One thing the girls are very proud of is that we have not spent a single cent for social pleasure for ourselves. We have had several presents from honorary members, one of four dozen after-dinner coffee cups, which were a great advantage to the Club at the Easter sale. A number of prominent citizens have given us practical talks, and that is really all we have done socially this winter. These talks have been open to both active and honorary members, and indeed to anyone who cared to come in. One was by our postmaster, on "The Post-office, National and Local;" one was by the cashier of a local bank, on "Banks and Banking;" an ex-president of the State Senate talked to us about "The Massachusetts Legislature;" and the manager of the electric roads gave a talk on "Electric Roads and How they are Conducted." The gentlemen present seemed to understand and enjoy this last, and the girls enjoyed as much as they were able to understand. We hope to complete the series by a talk from Senator Hoar.

Mrs. S. A. Dickerman, the president of the Martha and Mary Club of Boston, reported for that Club.

The Martha and Mary Club was formed November 15th, 1894, in the usual manner, for the purpose of giving sewing to destitute or unemployed women, and was an outcome from work done last winter by Dr. Hale. The name was given us by Dr. Hale.

We have twelve active and twelve honorary members, be-

side thirty-four subscribers. The Benevolent Fraternity of Churches have given us the use of a room in Parker Memorial Building, Thursday of each week, since November. We have held twenty meetings, and given an average of fourteen women one dollar's worth each week, at a cost of about \$200. They have taken a small part of their earnings in finished garments. We have used 800 yards of cotton cloth, 217 yards of outing flannel, 100 yards of domett flannel, 9 1-2 pieces of gingham, beside flannel and woolen goods for children's dresses, 50 dozen spools of cotton and 50 dozen buttons. We have taken orders for 113 garments to be made. Our sales have amounted to \$130.18. We have a large number of garments still unsold. We shall probably close our work April 25th, and hope to re-open next winter. We have relieved much suffering and been able to find employment for some of the women outside of our Club work.

The Club had a table at the fair given by the Charity Club, which gave \$110.00. The troubles in Nebraska and in Newfoundland brought us many customers, who came to us to buy garments to pack barrels for those places.

We have also been able to help a good many women to find regular employment. I do not think we have given sewing to a single woman who was not in desperate need. Many times the dollar which we paid has been all that a woman had for food. We do not realize how much it is to these poor people to know that there is even a little money coming in regularly. We do not mean to lose sight of them in the summer, but will tide them over the hard time when people are out of town.

The Lend a Hand Club of Berlin reported a new society, formed in December, and meeting once a month, with a membership of seventeen young men and women. Most of the time has been spent in organizing and getting the young people interested. Committees are formed to bring in work, but the Club has not yet fairly begun on any enterprise.

The Amity Circle of King's Daughters, of Hudson, was reported as not active at present, though having a member-

ship of fifty and money deposited. The society has been active until this year, but seems to suffer from a lack of interest.

The Lend a Hand Club, of Northboro, was reported as resting, not because its energies were exhausted, but because many of the young people, who make up its membership, have been away at school. The Club has sent clothing to Nebraska, and has helped in many church enterprises. The Club contains fifteen members, boys and girls both; they meet once in two weeks, usually at the houses of the members.

The Welcome and Correspondence Club, of Boston, was represented by three members. Dr. Hale said this Club was formed to do what the minister told them to do. The work enumerated was varied. He advised every clergyman to have such a Club, which is a valuable factor in the church.

At the afternoon session there was an attendance of two hundred and fifty people. Dr. Hale offered prayer and the hymn "O, Love, Divine, of All That Is," was sung.

Dr. Hale gave some account of the Noon-Day Rest in Boston, which was founded by the work of the Central Society, and then introduced the special topic of the afternoon, the "Placing in Country Homes of Women from the Cities who need to be kept away from City Associations and Temptations." He first read, from "If Jesus Came to Boston," the account of the work done by the ladies in charge of the Chardon Street Home, and then said:

In Boston we provide a place at every other door where people can get drunk, and then we have the privilege of supporting the people who yield to this temptation, in the House of Correction. There is one story, which I always tell with shame, of a woman whom we sent more than one hundred times to the House of Correction; and we never contrived any home for her where she should not be tempted to drink. We shall not have to provide for that woman any more; but there are a great many others who have not yet been to the Island so many times, but who have been there once or twice, and who yet might live to some purpose in a home in some country town where liquor cannot be bought.

I do not want to recommend this to any one who approaches it from the side of economy. I knew a man once who secured help for his milk-farm purely and simply on the ground that he could get drinking men cheaper than sober men, and in a no-license town they could not drink, and that was well enough. But I do not want to have people approach this hardest question of all from that point. But would you not like to feel that you are helping a daughter of the King, who was trying to look forward and look upward and to make herself a nobler woman than she is?

Then there is another class of people. Recollect that we receive, in this state, forty-odd thousand emigrants from Europe every year. There are women whose husbands are dead, who are bread-winners themselves, who have little children. The worst place in the world for those children to grow up is one of the narrow streets of Boston; on the other hand, the best place is one of the hillsides of New England. Cannot intelligent people make arrangements where, for instance, a woman with a growing boy and girl could have a comfortable home in a country town, perhaps for the summer only, and find work in this or that house in the village on the different days of the week? And the children could work too, at picking peas or strawberries. I think of this because I had a letter the other day, from an accomplished gentleman, who wrote me after spending four hours at the wash-tub, doing the family washing, because he could not hire any woman to do it. Now I could do a washing if it came my turn; but that washing would have been better done if Bridget Murphy or Mary Donovan had done it. We could have sent him a woman from Boston, to work through the day, and to come home at night, but that would have been a very clumsy way. And it seems to me that you people in the country towns, if you thought it over, could arrange ways by which these women could be brought to the towns where it is difficult to engage working-women.

Very early in my ministry in Worcester I had a letter from Mr. Charles Loring Brace, the head of the Chil-

dren's Aid Society of the city of New York, about a young woman who had a record as bad as the record of a woman can be. She was then at Ward's Island and their attention had been called to her by her service as a nurse in the sick-wards, where she had proved most tender and thoughtful. I was a green boy, and I did not know what to do with her. I sent two or three notes to clergymen who lived far enough off from me, with a copy of his note in each; and one of these men got into his wagon and drove out of town and came back and sent me word that Mrs. So-and-so would take the girl. The girl came to Worcester. I put her in a stage with a note to the lady to whose home she was to go, and I have never seen her since. But I know that she went on to this Massachusetts farm, she met a Christian woman who cared for her as she would have cared for her own daughter. She lived there till she had established a perfectly honorable reputation in that community, and then she went to her father's house, where she had not dared go before, and was the stay and glory of that house. I know that she was married, and what happened to her then I do not know. That girl was entirely rescued when she had tasted to the last drop the cup of temptation, because a Christian woman in Worcester County wanted to save her. That is the sort of gospel which we put ourselves in the way of preaching, if anybody wants to try such an experiment as that.

There was some discussion at the close of the meeting, and then a hymn was sung and a vote of thanks rendered the Marlboro' Society, which had so hospitably entertained the Conference.

INTERNATIONAL LAW AND ORDER LEAGUE CONSTITUTION.

ARTICLE I. NAME.

This Association shall be called the International Law and Order League.

ARTICLE II. OBJECT.

The object of this League shall be to maintain the principle that the enforcement of law is essential to the perpetuity of good government, and by promoting the formation of State, Provincial, and local Leagues, having the same object in view, between which it shall be a bond of union and means of communication, to secure in all proper ways the enforcement of all existing laws relating to the liquor traffic, and all offenses against morals and the peace and good order of society, and to encourage and assist the authorities in maintaining and enforcing the same.

ARTICLE III. MEMBERSHIP.

The members of all contributing Leagues shall be deemed members of this organization, and all bodies having a similar purpose may send delegates to the annual meeting.

ARTICLE IV. OFFICERS.

The officers of the League shall consist of a President; as many Vice-Presidents as the League may from year to year direct; a Secretary, who shall be General Manager, and such Assistant Secretaries as he may appoint; a Treasurer and General Agent; which officers shall be chosen at the annual meeting, and shall hold their respective offices until the close of the annual meeting succeeding that of their election, and until their successors are elected and qualified.

ARTICLE V. MEETINGS.

The annual meeting of the League shall be held at such time and place as may have been determined at the previous annual meeting. The Executive Committee may, if unforeseen circumstances render the same necessary, fix or change the time of such meeting.

ARTICLE VI. EXECUTIVE COMMITTEE.

SEC. 1. The officers of the League and 12 members (to

be annually elected) shall constitute its Executive Committee, five of whom shall constitute a quorum for the transaction of business, *provided* the records of the committee are present.

The officers of the League shall be ex-officio the officers of this committee.

SEC. 2. It shall be the duty of the Executive Committee to fill all vacancies in the board of officers however caused, and generally to employ such means, agencies, and agents, as shall seem necessary to promote the interests of the League and advance the object of its organization.

SEC. 3. The Executive Committee shall have full power to make by-laws, and to declare the duties and powers of the respective officers not herein defined, but the vice-presidents, with such other members of the Executive Committee as reside in their respective States or Provinces, shall have charge of the organization of State, Provincial, or local Leagues therein.

ARTICLE VII. AMENDMENTS.

This constitution may be altered or amended by a two-thirds vote of the members present and voting, at any regular meeting.

CLARENCE GREELEY,
Acting Secretary.

THE LEAGUE'S COURSE FOR BEGINNERS.

In LEND A HAND for September, 1894, the undersigned published an address on "Civics and the Public School," and also the "Principles of the Civic Endeavor Committee." He has been asked to furnish a list of books for beginners, and submits the following, by special arrangement with Dr. S. F. Scovel, a member of the International League, and President of Wooster University.

Rev. Lawrence Phelps is President of the Educational Department of the International, but all inquiries should be addressed to the undersigned.

THE COURSE. *Introductory, and for Reference.*

Lend a Hand.

The City Vigilant.

History of Civilization in Europe. (Guizot.)

Elements of Political Economy. (Perry, Thompson, Andrews, Ely, Gide, or Walker.)

Manual of U. S. Constitution. (Story, Farrar, or Andrews.)

PART I.

SECTION I. *Historical.*

ARISTOTLE—*Polities* (Welldon).

PLATO—*The Dialogues* (Jowett) : Republic, Laws, Politicus. (Macmillan.)

MOREY—*Outlines of Roman Law.* (Putnams.)

TIGHE—*Roman Constitution.* (Appleton.)

MAINE—*Ancient Law.* (Holt.)

MAY—*Democracy in Europe.* (Armstrong.)

STUBBS—*Constitutional History of England.* (Macmillan.)

(Add from reference list: *a* May, Creasy and Hallam [with Stubbs]; *b*. Green at hand always.)

SECTION II. *Scientific.*

A. General.

MARTENSEN, BASCOM, OR GREGORY—*Social and Civil Ethics.*

MULFORD—*The Nation.* (Houghton.)

BLUNTSCHLI—*The Theory of the State.* (Macmillan.)

WINES—*Introductory Essay to Laws of Ancient Hebrews.* (Presb. Board.)

RAE—*Contemporary Socialism.* (Scribners.)

[Add Montesquieu's "Spirit of the Law," and Mackenzie's Social Philosophy.]

B. Specific.

INGRAM—*History of Political Economy.* (Macmillan.)

ADAM SMITH—Wealth of Nations. (Worthington, Macmillan.)

MILL—Political Economy [Laughlin]. (Appleton.)

PART II.

SECTION I. *Historical.*

BURGESS—Political Science and Constitutional Law. (Ginn.)

BANCROFT—History of Formation of the Constitution. (Appleton.)

THE FEDERALIST—(Scribners, Lippincott, Putnams.)

LECTURES ON CONSTITUTIONAL HISTORY IN AMERICAN LAW. (Putnams.)

BRYCE—American Commonwealth. (Macmillan.)

[Add Von Holst.]

SECTION II. *Scientific.*

A. General.

WOOLSEY—International Law. (Scribners.)

WOOLSEY—Manual of Political Science. (Scribners.)

SEDGWICK—Elements of Polities. (Macmillan.)

LIEBER—Civil Liberty. (Lippincott.)

DE TOCQUEVILLE—Democracy in America. (Allyn.)

B. Specific.

BOWEN—American Political Science. (Scribners.)

HOYT—Protection vs. Free Trade. (Appleton.)

[Add Marshall.]

For Study and Reference.

MAY—Constitutional History of England. (Nicholls & Hall, Armstrong.)

CREASY—Rise and Progress of English Constitution. (Appleton.)

HALLAM & YONGE—Constitutional History of England. (Harpers.)

CURTIS—Constitutional History of United States. (Harpers.)

MARSHALL—Principles of Economics. (Macmillan.)

GREEN—Short History of English People. (Harpers.)

MONTESQUIEU---Spirit of the Laws. (Lockwood, Clark,
Bohn.)

VON HOLST---Constitutional History of United States.
(Callaghan & Co.)

MACKENZIE---Introduction to Social Philosophy. (Mac-
millan.)

SCHAFF---Church and State. (Scribners.)

CLARENCE GREELEY, *Berkeley Temple, Boston.*

THE CHURCH FOR LAW AND ORDER.

The Congregation of the Church, of
the of in the state of
assembled on 18 . . . do
agree and resolve as follows :

1. We hold with Chancellor Kent, that civil liberty and religious liberty must go hand in hand, and that neither can long endure without the other. And while we agree that each should be separate from, and organically independent of the other, we also hold that it is the right and the duty of the free state to protect the free church from assault and injury on the one hand; and that it is the right and the duty of the free church to promote the moral and social integrity and purity of the free state, on the other.

2. We also hold that while the church should strictly abstain from all interference with what are merely or chiefly political questions; nevertheless it is the right and the duty of the church, to bring its influence to bear in favor of all moral and social reforms, and that in all such cases it is the right and the duty of good citizens to act independently of political affiliations, so far as the occasion may reasonably require.

3. We hold that the religious liberty of the people, which is guaranteed by the constitutions and laws, is flag-

rantly invaded and violated by the Sunday slavery of compulsory Sunday labor, and by the Sunday crime and disorder produced by open Sunday liquor saloons, and that it is the duty of all good citizens to unite for the removal of those great evils.

4. We, therefore, hereby declare that we will constitute a Law and Order League, for the objects and purposes of maintaining the principle that the enforcement of the laws is essential to the perpetuity of good government; and of securing in all proper ways the enforcement of existing laws relating to the liquor traffic, and all offences against morals and the peace and good order of society; and of encouraging and assisting the public authorities in maintaining and enforcing the same.

5. We earnestly appeal to all other congregations and societies of order-loving and law-abiding people, to constitute similar leagues to encourage and assist the public authorities in the enforcement of the laws enacted to protect society against dissipation, vice, and crime, and to promote temperance, virtue, prosperity, and peace.

6. We request the pastor of this church to appoint a committee of ten, with temporary officers, to execute these resolutions, and coöperate with other organizations for similar purposes, and report such appointment to the Acting Secretary of the International Law and Order League, Berkeley Temple, Boston, Mass.—Clarence Greeley.

These resolutions shall be the constitution of the Association.

APPOINTMENT OF SAID COMMITTEE.

Pursuant of the foregoing resolutions, the undersigned, pastor of said church, hereby appoints the following named persons to constitute the Law and Order Committee of this church:

[*List of persons.*]

Until otherwise ordered, Mr.
will act as President, Mr.

as Secretary, and Mr.
as Treasurer of the organization.

Pastor.

Dated

NEW ENGLAND PEABODY HOME FOR CRIPPLED CHILDREN.

To the Editors of Lend a Hand:

We desire to call attention through your columns to The New England Peabody Home for Crippled Children.

The members of this Association, having obtained a charter, are now endeavoring to establish in Boston or its vicinity, a home for incurably deformed or crippled children.

The need of such an institution is greater than is usually supposed. In the homes of the poor many cases have come to light of suffering increased by the conditions of deprivation, ignorance, neglect, and, sometimes, of actual abuse.

Incurable cases are excluded from hospitals for remedial treatment, and for many of these children there is no adequate refuge other than the doubtful one of the almshouse.

It is the aim of this Association to provide a home where these little ones may be cared for, nursed, and taught; where, under proper instruction, a lame child may learn some handicraft, or a child with a good mind may, despite the hindrances of a dwarfed or misshapen body, be fitted to join the company of wage-earners.

Funds have been placed in our hands sufficient for the beginning of our work. We ask for help in carrying it on. We earnestly appeal for assistance to all persons who are interested in the diminishing of human suffering.

Any one may become a corporate member of the Association by the payment of one dollar annually; an associate

member by the payment of five, and an honorary member by the payment of ten dollars annually.

Donations and subscriptions should be sent to the treasurer, Mrs. Edward B. Kellogg, 1084 Boylston Street, Boston. Mrs. Herbert H. Joslin is president of the Association, Mrs. Mary A. Livermore is honorary president.

For indorsement of our work, we are permitted to refer to
Rev. Edward Everett Hale, D.D. Dr. Ernest W. Cushing.
Rev. Edward L. Clark, D.D. Mr. Frank B. Fay.
Rev. Philip S. Moxom, D.D. Rev. Carlton P. Mills.
Rev. Leighton Parks. Dr. John H. McCollom.
Hon. George T. Angell. Dr. Abner Post.
Rev. Everett D. Burr. Rev. C. L. D. Youngkin.

YOUNG TRAVELLERS' AID SOCIETY.

The Young Travellers' Aid Society of Boston is the pioneer of such work in America. Seven years ago it was founded, and the work began quietly with only one matron who visited the stations and met girls and young women who were coming unprotected to the city.

The need of the work was even more than the Society had supposed. Ere long it was necessary to increase the number of matrons, and for the past three years four women have been employed to visit the stations, meeting the trains, and caring for or directing those who need their kind offices. In addition to these women, there is also a matron who rents a room in her house to the Society, and takes care of such girls or young women as may be sent to her. Sometimes, the girl can pay for her lodging; oftener she cannot. Whoever she may be, so long as she is under the care of this matron, she is safe from harm. When the time comes to go to the train the matron goes

with her and sees her safely on her way ; or if she is to remain in Boston, the matron knows where she goes and sees that it is no improper place.

Owing to the lack of work in the large cities during the past year, travel has much decreased. The prevailing "hard times" has affected the country people as well as the city people. Therefore the Young Traveller's Aid Society has found it wise to dispense with the services of two matrons —for the present at least.

The Society has had a wonderfully purifying influence at the railroad stations. Its hardest work has been done in driving away much that is evil, and now it stands to hold the position gained. Last year over three thousand persons were directed or cared for. In every large city there is the need of just such a society. The need is seen as the work goes on. It is rarely that the outside world hears of the sad sights and incidents of a railway station or of the girls who are led away, sometimes unknowingly, to evil lives ; but the women who are working to prevent such evils know, alas ! too many of them. They know better than anyone else the imperative need of a Young Travellers' Society in all cities and towns which are railroad centres.

The annual meeting of Lend a Hand Clubs will be held in the vestry of Park Street Church, Boston, Wednesday, May 29th, at 2 p. m. Reports of the work will be read, and there will be addresses by well-known people interested in Lend a Hand work. The Old Worth Club (Italian) will sing. Rev. Edw. Everett Hale will preside.

PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D.
JOHN STILMAN SMITH,

Editor in Chief.
Business Manager.

The publishers of the **LEND A HAND MAGAZINE** are about making some important changes in their business management, and take this opportunity to offer to Libraries a complete set of this Magazine at a large reduction from the published price.

No more valuable books of reference, on all questions relating to charities and reforms, are published, and a complete set would be an important acquisition to any library.

The published price for the fifteen volumes to date is \$30.00. We offer the balance of the edition, consisting of but a few sets, for \$15.00, bound in half American Russia, cloth sides.

Dobbins' Electric Soap is *cheaper* for you to use, if you *follow Directions*, than any other soaps would be if given to you, for by its use *Clothes are saved*. Clothes cost more than soap. Ask your grocer for Dobbins'. Take no other

Magazines for Nearly Half.

CLUB WITH THIS PAPER. WE DIVIDE
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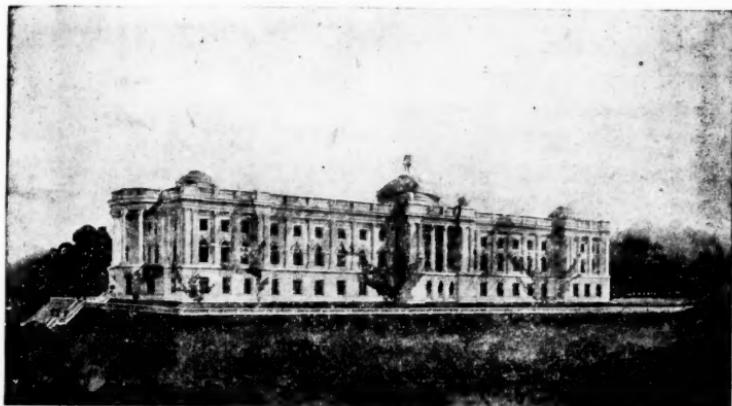
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